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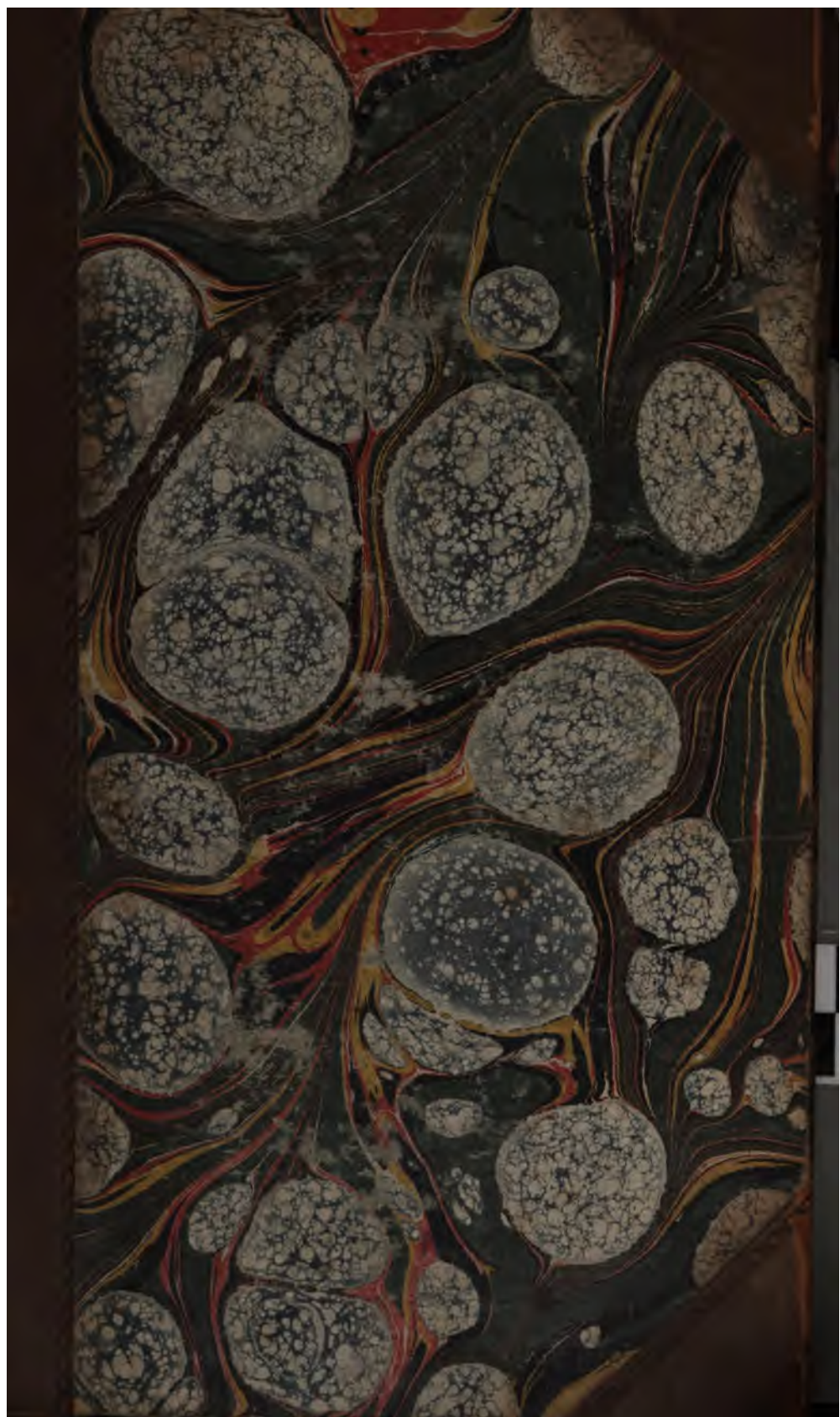
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1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that this is essential for ensuring transparency and accountability in the organization's operations.

2. The second part outlines the various methods and tools used to collect and analyze data. This includes the use of surveys, interviews, and focus groups to gather qualitative information, as well as the application of statistical techniques to quantitative data.

3. The third part of the document addresses the challenges and limitations of data collection and analysis. It highlights the need for careful planning and execution to ensure the reliability and validity of the data collected.

4. The fourth part discusses the importance of data security and privacy. It outlines the measures that should be taken to protect sensitive information and ensure compliance with relevant regulations.

5. The fifth part of the document provides a summary of the key findings and conclusions. It emphasizes the need for ongoing monitoring and evaluation to ensure that the organization's data collection and analysis processes remain effective and efficient.



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1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that this is crucial for ensuring transparency and accountability in the organization's operations.

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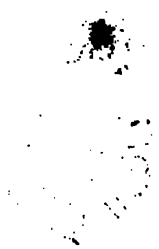
3. The third part of the document focuses on the role of technology in modern data management. It discusses how advanced software solutions can streamline data collection, storage, and analysis, leading to more efficient and accurate results.

4. The fourth part of the document addresses the challenges associated with data management, such as data quality, security, and privacy. It provides strategies to mitigate these risks and ensure that data is used responsibly and ethically.

5. The fifth part of the document concludes by summarizing the key findings and recommendations. It stresses the importance of ongoing monitoring and evaluation to ensure that data management practices remain effective and up-to-date.

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BY THE REV. JOHN PLATTS,

*Author of a New Chronological Biography, Elements of Ecclesiastical History,
The Literary and Scientific Class Book, &c.*

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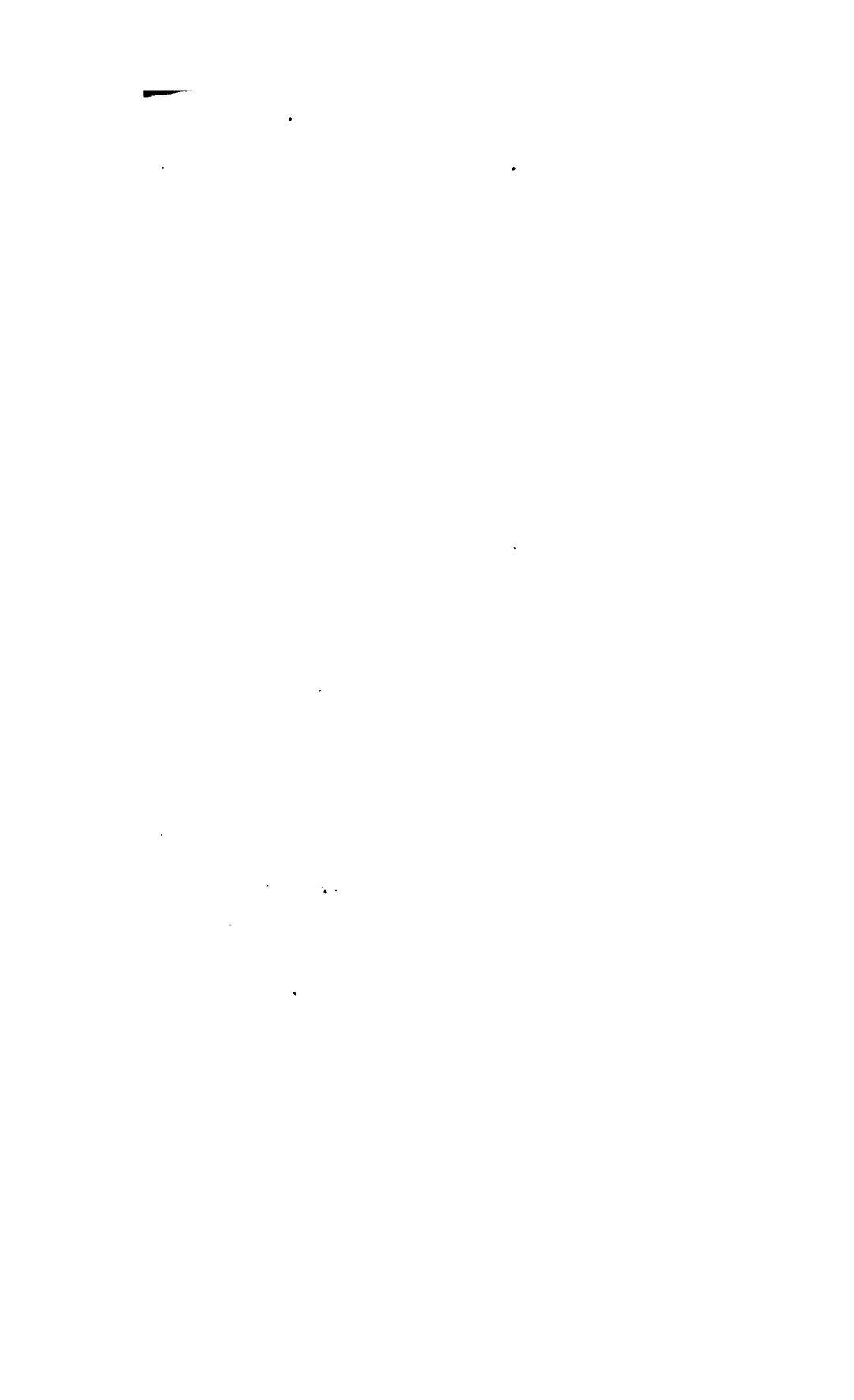
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THE EPISTLE OF PAUL THE APOSTLE TO THE

Romans.

PAUL, originally named Saul, was of the tribe of Benjamin, a native of Tarsus, in Cilicia, and of the sect of the Pharisees. He was first a persecutor of the Church, afterwards a disciple of Jesus Christ, and apostle of the Gentiles. Bishop Pearce conjectures that he changed his Hebrew name Saul to the Roman name Paul, from respect to his first Roman convert, Sergius Paulus (Acts, xiii. 7). He was a Roman citizen (Acts, xxii. 27, 28), because Augustus had given the freedom of Rome to all the freemen of Tarsus, in consideration of their firm adherence to his interests. It is probable that he laid the foundation of those literary attainments, for which he was so eminent in the future part of his life, at his native city of Tarsus; and he afterwards studied the law of Moses, and the traditions of the elders, at Jerusalem, under Gamaliel, a celebrated Rabbi.

Paul imbibed a most violent hatred against the Christians; and, when Stephen was stoned, he held the raiment of his murderers, and afterwards set out for Damascus to imprison the disciples; but a supernatural vision converted his rancour into zeal for the faith. After this he became a distinguished preacher of Christianity. His eloquence was so great that it made Felix tremble, converted Dionysius the areopagite at Athens, and drew from Longinus expressions of admiration. The Epistles of St. Paul are models of pathetic remonstrance and close reasoning. He endured great labours and sufferings in the cause of Christ, and was at last put to death, by Nero the emperor, probably in the year 65. Dr. Paley observes, "that in Paul we have a man of liberal attainments, and in other respects of sound judgment, who had devoted his life to the service of the Gospel. We see him, in the prosecution of his purpose, travelling from country to country, enduring every species of hardship, encountering every extremity of danger, assaulted by the populace, punished by the magistrates, scourged, beat, stoned, left for dead; expecting, wherever he came, a renewal of the same treatment and the same danger."

yet, when driven from one city, preaching in the next; spending his whole time in the employment; sacrificing to it his pleasures, his ease, his safety; persisting in this course to his old age; unaltered by the experience of perverseness, ingratitude, prejudice, desertion; unsubdued by anxiety, want, labour, persecutions; unwearied by long confinement; undismayed by the prospect of death. Such was St. Paul."

This Epistle to the Romans was placed before the other Epistles of St. Paul, not because it was first in order of time, but because of the dignity of the imperial city, to which it is directed, or because of the excellence of the matter which it contains. This Epistle was written from Corinth, the capital city of Achaia in Greece, A. D. 58, being the fourth year of the emperor Nero, just before St. Paul set out for Jerusalem with the contributions which the Christians of Macedonia and Achaia had made for the relief of their poor brethren in Judea (ROM. xv. 25, 26, ACTS, xx. 1). It was transcribed, or written as St. Paul dictated it, by Tertius (ROM. xvi. 22); and the person who conveyed it to Rome was Phœbe (ROM. xvi. 1), a deaconess of the Church at Cencrea. St. Paul, when he wrote this Epistle, had not been at Rome (ROM. i. 13, xv. 23); but he had heard an account of the state of the Church in that city from Aquila and Priscilla, two Christians, who were banished from thence by the edict of Claudius, and with whom he resided during his first visit to Corinth.

St. Paul's design in this Epistle was to heal certain disputes which then prevailed among the Christians at Rome, and divided the converted Jews and Gentiles. The Jews claimed a superiority over the Gentiles, on account of their birthright, and the promises made to their fathers; while the Gentiles contended for the merit of their philosophers and legislators, and bitterly reproached the Jews with their infidelity towards God, and a violation of his laws.

To settle these contentions, St. Paul applies himself to restrain the presumption of both parties. He shows that neither of them could pretend to any merit, or had any reason to glory, or boast of their vocation, which proceeded purely from the grace and mercy of God. He asserts there is but one God, who is the God and Father of all mankind, both Jews and Gentiles; and that under the Gospel there is no difference between Jews and Gentiles. The argumentative part of the Epistle reaches to the twelfth chapter, from which, to the end, the apostle proceeds to enforce that disposition and those duties which are suitable to the Christian profession.

CHAP. I.

1 Paul commendeth his calling to the Romans, 9 and his desire to come to them: 16 what his Gospel is, and the righteousness which it showeth: 18 God is angry with all manner of sin: 21 what were the sins of the Gentiles.

A. D. 60. PAUL, a servant of Jesus Christ, ^a called to be an apostle, separated unto the Gospel of God,

2 (Which he had ^b promised afore ^c by his prophets in the holy Scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made ¹ of the ^d seed of David according to the ^e flesh;

4 And ^f declared ² to be the Son of God with power, ^g according to the spirit of holiness, by the resurrection from the dead:

¹ born. Ham. ² Gr. determined. A. V.

CHAP. I.

^a 1 COR. i. 1: Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother. 1 TIM. i. 11: According to the glorious Gospel of the blessed God, which was committed to my trust. See on ACTS, ix. 15.

^b See on LUKE, xxiv. 27, and on JOHN, i. 45.

^c ROM. iii. 21: The righteousness of God without the law is manifested, being witnessed by the Law and the Prophets. do. xvi. 26: But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations. GAL. iii. 8: The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. 1 PET. i. 10: Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you.

^d See on ACTS, ii. 30.

^e See on JOHN, i. 14.

^f ACTS, ii. 22: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know.

^g ACTS, xiii. 32—34: We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised

5 By whom we have received ^h grace and apostleship, for ⁱ obedience to the faith ³ among ^k all nations, for his name :

6 Among whom are ye also the called of Jesus Christ :

7 To all that be in Rome, beloved of God, ^l call-

³ to the obedience of faith. *A. V.*

up Jesus again ; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. *HEB. ix. 14* : How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God ? *1 PET. iii. 18* : Christ—being put to death in the flesh, but quickened by the Spirit. *REV. i. 18* : I am he that liveth, and was dead ; and, behold, I am alive for evermore, Amen ; and have the keys of hell and of death.

^h *ROM. xii. 3* : I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think. *do. xv. 15* : Brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God. *1 COR. iii. 10* : According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation. *do. xv. 10* : By the grace of God I am what I am ; and his grace which was bestowed upon me was not in vain ; but I laboured more abundantly than they all : yet not I, but the grace of God which was with me. *Gal. i. 15* : But when it pleased God, who separated me from my mother's womb, and called me by his grace. *do. ii. 9* : When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship ; that we should go unto the heathen, and they unto the circumcision. *EPH. iii. 2, 7, 8* : If ye have heard of the dispensation of the grace of God which is given me to you-ward. Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.

^l See on Acts, vi. 7.

^k See on Acts, ix. 16.

ROM. ix. 24 : Even us, whom he hath called, not of the

ed to be saints : ^m Grace to you and ⁿ peace ^o from God our Father, and the Lord Jesus Christ.

8 First, I ^p thank my God ^a through Jesus

Jews only, but also of the Gentiles. 1 COR. i. 2 : To them that are sanctified in Christ Jesus, called to be saints. PHI. iii. 14 : I press toward the mark for the prize of the high calling of God in Christ Jesus. 1 THES. iv. 7 : God hath not called us unto uncleanness, but unto holiness. 2 DO. i. 11 : We pray always for you, that our God would count you worthy of this calling. 2 TIM. i. 9 : Who hath saved us, and called us with an holy calling. HEB. iii. 1 : Wherefore, holy brethren, partakers of the heavenly calling.

^m In the following places is the same salutation, expressed almost in the same words : 1 COR. i. 3 ; 2 COR. i. 2 ; GAL. i. 3 ; EPH. i. 2 ; PHIL. i. 2 ; COL. i. 2 ; 1 THES. i. 1 ; 2 THES. i. 2 ; 1 TIM. i. 2 ; 2 TIM. i. 2 ; TIT. i. 4. 1 PET. i. 2 : Grace unto you, and peace, be multiplied. 2 DO. i. 2 : Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. 2 JOHN, 3 : Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father. JUDE, 2 : Mercy unto you, and peace, and love, be multiplied.

ⁿ LUKE, x. 5 : Into whatsoever house ye enter, first say, Peace be to this house. JOHN, xiv. 27 : Peace I leave with you, my peace I give unto you. DO. xx. 19 : The first day of the week—came Jesus and stood in the midst, and saith unto them, Peace be unto you.

^o 1 PET. v. 10 : The God of all grace, who hath called us unto his eternal glory by Christ Jesus.

^p LEV. vii. 12 : If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil. Ps. xxxiv. 1 : I will bless the LORD at all times : his praise shall continually be in my mouth. DO. i. 14, 33 : Offer unto God thanksgiving.—Whoso offereth praise glorifieth me. DO. lxix. 30, 31 : I will praise the name of God with a song, and will magnify him with thanksgiving. This also shall please the LORD better than an ox or bullock that hath horns and hoofs. DO. cvii. 22 : Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. DO. cxvi. 17 : I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD. ISA. lxiii. 7 : I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us. 1 COR. i. 4 : I thank my God always on your behalf. EPH. i. 16 : [I Paul] cease not to give thanks for you, making mention of you in my prayers. PHI. i. 3, 4 :

Christ for you all, that your ^rfaith is spoken of throughout the whole world.

9 For ^sGod is my witness, whom I ^tserve with

I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy. *do.* iv. 6 : Be careful for nothing ; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. *COL.* i. 3, 4 : We give thanks to God and the Father of our Lord Jesus Christ, praying always for you. Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints. *do.* iii. 17 : Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. *1 THESS.* i. 2 : We give thanks to God always for you all, making mention of you in our prayers. *do.* v. 18 : In every thing give thanks. *2 THESS.* i. 3 : We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth. *do.* ii. 13 : We are bound to give thanks alway to God for you, brethren beloved of the Lord. *2 TIM.* i. 3 : I thank God—that without ceasing I have remembrance of thee in my prayers night and day. *PHILE.* 4 : I thank my God, making mention of thee always in my prayers.

^a*EPH.* v. 20 : Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. *HEB.* xiii. 15 : By him [*Jesus*], therefore, let us offer the sacrifice of praise to God continually. *1 PET.* ii. 5 : Ye—offer up spiritual sacrifices, acceptable to God by Jesus Christ. *do.* iv. 11 : That God in all things may be glorified through Jesus Christ.

^r*ROM.* xvi. 19 : Your obedience is come abroad unto all men. *1 THESS.* i. 8 : In every place your faith to God-ward is spread abroad.

^s*JOB.* xvi. 19 : Behold, my witness is in heaven, and my record is on high. *ROM.* ix. 1 : I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost. *2 COR.* i. 23 : I call God for a record upon my soul. *do.* xi. 31 : The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. *GAL.* i. 20 : Now the things which I write unto you, behold, before God, I lie not. *PHI.* i. 8 : God is my record, how greatly I long after you all. *1 THESS.* ii. 5, 10 : Neither at any time used we flattering words,—God is witness. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves. *do.* v. 27 : I charge you by the Lord that this epistle be read unto all the holy brethren. *1 TIM.* v. 21 : I charge thee before God, and the Lord Jesus Christ, and the elect

my spirit⁴ in the Gospel of his Son, that^u without ceasing I make mention of you always in my prayers ;

10^v Making request, if by any means now at length I might have a prosperous journey^w by the will of God to come unto you.

11 For I long to see you, that I may^x impart unto you some spiritual gift, to the end ye may be established ;

12 That is, that I may be comforted together

⁴ in my spirit. JOHN, iv. 23, 24. PHI. iii. 3. A. V.

angels, that thou observe these things. *do.* vi. 13 : I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus. 2 TIM. ii. 14 : Charging them before the Lord that they strive not about words to no profit. *do.* iv. 1 : I charge thee therefore before God, and the Lord Jesus Christ.

¹ JOHN, iv. 23, 24 : The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. God is a Spirit : and they that worship him must worship him in spirit and in truth. ACTS, xxvii. 23 : For there stood by me this night the angel of God, whose I am, and whom I serve. PHI. iii. 3 : We are the circumcision, which worship God in the spirit. 2 TIM. i. 3 : I thank God, whom I serve from my forefathers.

^u 1 SAM. xii. 23 : God forbid that I should sin against the LORD in ceasing to pray for you. 1 MAC. xii. 11 : We therefore, at all times, without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers. 1 THESS. iii. 10 : Night and day praying exceedingly that we might see your face. See on ver. 8.

^v ROM. xv. 23, 32 : Having a great desire these many years to come unto you. That I may come unto you with joy by the will of God, and may with you be refreshed.

^w See on ACTS, xviii. 21.

^x ROM. xv. 29 : I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ. EPH. iv. 12, 13 : For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ : till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. 1 THESS. iii. 2 : [We] sent Timotheus—to establish and comfort you concerning your faith.

with you⁵ by ^y the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that ^z oftentimes I purposed to come unto you, (but was ^a let hitherto,) that I might have some ^b fruit among you⁶ also, even as among other Gentiles.

14 I am ^c debtor both to the Greeks, and to the Barbarians; both to the wise,⁷ and to the unwise.⁸

15 So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.

16 For I am not ^d ashamed of the Gospel of Christ: for it is the ^e power of God unto salva-

⁵ in you. *A. V.* ⁶ in you. *A. V.* ⁷ learned. *Ma. Cr. Dod.* ⁸ unlearned. *Dod.*

^y 2 COR. iv. 13: We having the same spirit of faith. TIT. i. 4: To Titus, mine own son after the common faith. 2 PET. i. 1: To them that have obtained like precious faith with us.

^z See on ver. 11.

^a ACTS, xvi. 7: They assayed to go into Bithynia: but the Spirit suffered them not. ROM. xv. 22: I have been much hindered from coming to you. 1 THES. ii. 18: We would have come unto you, even I Paul, once and again; but Satan hindered us.

^b PHI. iv. 17: Not because I desire a gift; but I desire fruit that may abound to your account.

^c ACTS, ix. 15: He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. 1 COR. i. 22: The Jews require a sign, and the Greeks seek after wisdom. *do.* ix. 16: Necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel! 2 COR. xi. 28: That which cometh upon me daily, the care of all the churches.

^d PS. xl. 9, 10: I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindnesses and thy truth from the great congregation. See on MAT. x. 33.

^e JER. xxiii. 29: Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces? 1 COR. i. 18, 21: The preaching of the cross is to them that

tion to every one that ^fbelieveth; to the Jew
^s first, and also to the Greek.

17 For therein is the ^brighteousness of God

perish foolishness; but unto us which are saved it is the power of God. It pleased God by the foolishness of preaching to save them that believe. *do.* xv. 2: By which [*Gospel*] also ye are saved. 2 COR. x. 4, 5: The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

^f See on MARK, xvi. 16.

^s LUKE, ii. 30—33: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people. A light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. *do.* xxiv. 47: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. ACTS, xiii. 26: Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. See on MAT. x. 6.

^b ACTS, xv. 11: But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. ROM. iii. 21, 22, 25: The righteousness of God without the law is manifested, being witnessed by the Law and the Prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. *do.* iv. 3, 13: What saith the Scripture? Abraham believed God, and it was counted to him for righteousness. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. *do.* viii. 3: What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. *do.* x. 3: They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 2 COR. v. 21: He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. GAL. ii. 16: Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ

revealed from faith to faith :⁹ as it is written, 'The just shall live by faith.

18 For the ^kwrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness ;

19 Because that which may be known of God is ^lmanifest in them ;¹⁰ for God hath ^mshowed *it* unto them.

⁹ For therein the righteousness of God by faith is revealed to faith. *Ham.* ¹⁰ to them. *A. V.*

that we might be justified by the faith of Christ, and not by the works of the law : for by the works of the law shall no flesh be justified. *PHI.* iii. 9 : Not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *HEB.* xi. 4 : By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts : and by it he being dead yet speaketh.

¹ *HAB.* ii. 4 : Behold, his soul which is lifted up is not upright in him : but the just shall live by his faith. *JOHN.* iii. 36 : He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life ; but the wrath of God abideth on him. *GAL.* iii. 11 : That no man is justified by the law in the sight of God, it is evident : for, The just shall live by faith. *HEB.* x. 38 : Now the just shall live by faith : but if any man draw back, my soul shall have no pleasure in him. *do.* xi. 7 : By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by the which he condemned the world, and became heir of the righteousness which is by faith.

^k *ACTS.* xvii. 30 : And the times of this ignorance God winked at ; but now commandeth all men every where to repent. *EPH.* v. 6 : Because of these things cometh the wrath of God upon the children of disobedience. Repeated *COL.* iii. 6. *EPH.* ii. 2 : The spirit that now worketh in the children of disobedience. *REV.* xxii. 15 : Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

^l *ACTS.* xiv. 17 : He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

20 For the ⁿinvisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead;¹¹ so that they are¹² without excuse :

21 Because that, when they knew God, they glorified *him* not as God, neither were thankful ; but became ^ovain in their imaginations,¹³ and their foolish heart was darkened.

22 ^pProfessing themselves to be wise, they became fools,

23 And ^qchanged the glory of the uncor-

¹¹ So that his invisible things, that is to say, his eternal power and Godhead, are understood and seen by the works from the creation of the world, &c. *Ma.* ¹² that they may be. *A. V.* ¹³ reasonings. *Br. Dod. Wc. Pu.*

^m JOHN, i. 9: That was the true Light, which lighteth every man that cometh into the world.

ⁿ See on ACTS, xiv. 17.

^o 2 KINGS, xvii. 15, 29: And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them ; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them. Every nation made gods of their own. PS. cvi. 20: Thus they changed their glory into the similitude of an ox that eateth grass. JER. ii. 5: Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? See on ACTS, xiv. 15.

^p JER. viii. 8, 9: How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it ; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them? *do.* x. 14: Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.

^q DEUT. iv. 16, &c: Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female. ISA. xl. 18, 26: To whom then will ye liken God? or what likeness will ye compare unto him? Lift up your eyes on high, and behold who hath created these

ruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.¹⁴

24 Wherefore ^r God also gave them up to uncleanness through the lusts of their own hearts, to ^d dishonour their own bodies ^t between themselves :

25 Who changed¹⁵ the ^u truth of God ^v into a

¹⁴ serpents. *Wi. Ma.* ¹⁵ As many as have transformed. *Ham.*

things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. JER. ii. 11: Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. EZEK. viii. 10: So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. ACTS, xvii. 29: Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

^r EPH. iv. 18, 19: Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. See on ACTS, vii. 42.

^s See on 1 COR. vi. 18.

^t LEV. xviii. 22, 23: Thou shalt not lie with mankind, as with womankind: it is abomination. Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion. 1 COR. vi. 9, 10: Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind—shall inherit the kingdom of God.

^u 1 THESS. i. 9: Ye turned to God from idols, to serve the living and true God. 1 JOHN, v. 20: And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

^v ISA. xxviii. 15: We have made lies our refuge, and under falsehood have we hid ourselves. *do.* xlv. 20: He feedeth on ashes: a deceived heart hath turned him aside, that he cannot

lie,¹⁶ and worshipped and served the creature more than¹⁷ the Creator, who is blessed¹⁸ for ever. Amen.¹⁹

26 For this cause God gave them up unto^w vile affections : for even their women did change the natural use into that which is against nature :

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another ; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 ^xAnd even as they did not like²⁰ to retain God in *their* knowledge,²¹ God gave them over to a reprobate mind,²² to do those things which are not convenient ;²³

29 Being filled with all unrighteousness, fornication, wickedness,²⁴ covetousness, maliciousness ; full of envy, murder, debate,²⁵ deceit, malignity ;²⁶ whisperers,

¹⁶ falsehood. *Br.* ¹⁷ rather. *A. V.* ¹⁸ to be praised. *Cr. Bi.* ¹⁹ So let it be. *Pu.* ²⁰ were not solicitous. *Dod.* ²¹ to have God in knowledge. *Ham.* to acknowledge. *A. V.* ²² a mind void of judgment. *A. V.* ²³ not fit. *Pu.* ²⁴ spite. *Pu.* ²⁵ contention. *Rh.* ²⁶ depravity. *Pu.*

deliver his soul, nor say, Is there not a lie in my right hand ?
 JER. x. 14 : Every man is brutish in his knowledge : every founder is confounded by the graven image : for his molten image is falsehood, and there is no breath in them. *do.* xiii. 25 : This is thy lot, the portion of thy measures from me, saith the LORD ; because thou hast forgotten me, and trusted in falsehood. AMOS, ii. 4 : Their lies caused them to err, after the which their fathers have walked.

^w LEV. xviii. 22, 23 : The words under ver. 24. EPH. v. 12 : It is a shame even to speak of those things which are done of them in secret. JUDE, 10 : What they know naturally, as brute beasts, in those things they corrupt themselves.

^x WISD. xiv. 22, 23, &c : Moreover this was not enough for them, that they erred in the knowledge of God ; but whereas they lived in the great war of ignorance, those so great plagues called they peace. For whilst they slew their children in sacrifices, or used secret ceremonies, &c.

30 ^y Backbiters, haters of God,²⁷ spiteful,²⁸ proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenantbreakers, without natural affection,²⁹ implacable, unmerciful :

32 Who ^z knowing the judgment of God, that they which commit such things ^a are worthy of death, not only do the same, but ^b have pleasure in them³⁰ that do them.

CHAP. II.

1 They that sin, though they condemn it in others, cannot excuse themselves, 6 and much less escape the judgment of God, 9 whether they be Jews or Gentiles : 14 the Gentiles cannot escape, 17 nor yet the Jews, 25 whom their circumcision shall not profit, if they keep not the law.

THEREFORE thou art ^ainexcusable, O man, whosoever thou art that judgest : for wherein thou ^bjudgest another, thou condemnest thyself ; for thou that judgest doest the same things.

²⁷ despisers of God. *Co.* ²⁸ contentious. *Ham.* ²⁹ unsociable. *A. V.*
³⁰ consent with them. *A. V.*

^y *EPH. v. 4* : Neither filthiness, nor foolish talking, nor jesting, which are not convenient : but rather giving of thanks. See on *2 COR. xii. 20.*

^z *ROM. ii. 2.*

^a *ROM. vi. 21* : What fruit had ye then in those things whereof ye are now ashamed ? for the end of those things is death.

^b *PS. l. 18* : When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. *HOS. vii. 3* : They make the king glad with their wickedness, and the princes with their lies.

CHAP. II.

^a *ROM. i. 20.*

^b *2 SAM. xii. 5—7* : And David's anger was greatly kindled against the man ; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die : and he shall restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man. *JOHN, viii. 9* : And they which heard it, being convicted by their own conscience, went out one by one, begin-

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or ^cdespisest thou the ^driches of his good-

ning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. See on MAT. vii. 1, 2.

^c ECCLES. viii. 11: Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

^d EXOD. xxxiv. 6: And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth. ISA. xxx. 18: Therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you. JONAH, iv. 2: And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. 2 ESDR. vii. 64: He is patient, and long suffereth those that have sinned, as his creatures. ROM. iii. 25: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. *do.* ix. 23: That he might make known the riches of his glory on the vessels of mercy. *do.* x. 12: The same Lord over all is rich unto all that call upon him. EPH. i. 7: In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *do.* ii. 4, 7: But God, who is rich in mercy, for his great love wherewith he loved us. That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. *do.* iii. 8, 16: That I should preach among the Gentiles the unsearchable riches of Christ. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. PHI. iv. 19: My God shall supply all your need according to his riches in glory by Christ Jesus. COL. i. 27: To whom God would make known what are the riches of the glory of this mystery among the Gentiles. *do.* iii. 20: Which sometime were disobedient, when only suffering of God waited in the days of Noah, while a preparing. 2 PET. iii. 9, 15: The Lord—is long

ness¹ and forbearance and longsuffering ; not knowing that the goodness of God leadeth thee to ^e repentance ?

5 But after thy ^fhardness and impenitent heart ^gtreasurest² up unto thyself wrath against the day of wrath and ^hrevelation of the righteous judgment of God ;

6 Who will ⁱrender to every man according to his deeds :

7 To them who by ^kpatient continuance in well doing seek for glory and honour and immortality, eternal life :

8 But unto them ^lthat are contentious, and do not ^mobey the truth, but obey unrighteousness, indignation and wrath,

¹ lovingkindness. *Co.* ² heapest. *Cr. Bi. Rh.*

us-ward. Account that the longsuffering of our Lord is salvation.

^e See on MAT. iv. 17.

^f See on ACTS, vii. 51.

^g DEUT. xxxii. 34 : Is not this laid up in store with me, and sealed up among my treasures ? AMOS, iii. 10 : They know not to do right, saith the LORD, who store up violence and robbery in their palaces. JAMES, v. 3 : Ye have heaped treasure together for the last days.

^h ECCLES. xii. 14 : For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

ⁱ See on MAT. xvi. 27.

^k MAT. xxiv. 13 : He that shall endure unto the end, the same shall be saved.

^l JOB, xxiv. 13 : They are of those that rebel against the light ; they know not the ways thereof, nor abide in the paths thereof. 1 TIM. vi. 3, 4 : If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness ; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings. 2 TIM. iii. 8 : Now as Jannes and Jambres withstood Moses, so do these also resist the truth : men of corrupt minds, reprobate concerning the faith.

^m ROM. i. 18. 2 THES. i. 8 : Taking vengeance on them that

9 Tribulation and anguish, upon every ⁿsoul of man that doeth evil, of the Jew ^ofirst, and also of the Gentile;³

10 But ^pglory, honour, and ^qpeace, to every man that worketh good, to the Jew first, and also to the Gentile:⁴

11 For there is ^rno respect of persons⁵ with God.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned ^sin the law shall be judged ^tby the law;

13 (For ^unot the hearers of the law *are* just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the

³ Gr. Greek. *A. V.*

⁴ Gr. Greek. *A. V.*

⁵ partiality. *Ma.*

know not God, and that obey not the Gospel of our Lord Jesus Christ.

ⁿ *EZEK.* xviii. 4: The soul that sinneth, it shall die.

^o *AMOS*, iii. 2: You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. *LUKE*, xii. 47, 48: That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. *1 PET.* iv. 17. The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?

^p *1 PET.* i. 7: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.

^q *PS.* xxxvii. 37: Mark the perfect man, and behold the upright: for the end of that man is peace.

^r See on *ACTS*, x. 34.

^s *ROM.* iii. 2.

^t *LUKE*, xii. 47: The words under ver. 9. *JOHN*, v. 45: There is one that accuseth you, even Moses, in whom ye trust.

^u See on *MAT.* vii. 21, 24.

law, these, having not the law, are a law unto themselves :

15 Which show the work ⁶ of the law written in their hearts, their conscience also bearing witness,⁷ and *their* thoughts the mean while⁸ ^vaccusing or else ^wexcusing one another ;)

16 In the day when God shall ^xjudge the ^ysecrets of men by Jesus Christ ^zaccording to my Gospel.

17 Behold,⁹ ^a thou art called a Jew, and

⁶ effect. *Gen.* ⁷the conscience witnessing with them. *A. V.* ⁸ between themselves. *A. V.* ⁹ But if. *Wh. Wc.*

^v *JUDG.* i. 7 : Adonibezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table : *as I have done, so God hath requited me.*

^w *GEN.* xx. 5 : Said he not unto me, She is my sister ? and she, even she herself said, He is my brother. In the *integrity* of my heart and *innocency* of my hands *have I done* this.

^x *ECCLES.* xii. 14 : For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. *JOHN.* xii. 48 : He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day. *ROM.* iii. 6 : God forbid : for then how shall God judge the world ? *2 TIM.* iv. 8 : Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day : and not to me only, but unto all them also that love his appearing. See on *ACTS*, x. 42.

^y *LUKE.* viii. 17 : For nothing is secret, that shall not be made manifest ; neither any thing hid, that shall not be known and come abroad.

^z *ROM.* xvi. 25 : Now to him that is of power to stablish you according to my Gospel. *1 TIM.* i. 11 : According to the glorious Gospel of the blessed God, which was committed to my trust. *2 TIM.* ii. 8 : Remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel.

^a *VER.* 28, *MAT.* iii. 9 : And think not to say within yourselves, We have Abraham to our father : for I say unto you, that God is able of these stones to raise up children unto Abraham. *JOHN.* viii. 33 : They answered him, We be Abraham's seed, and were never in bondage to any man : how sayest thou, Ye shall be made free ? *ROM.* ix. 6, 7 : Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel : Neither, because they are the seed of

^b restest in the law, and ^c makest thy boast of God,
 18 And ^d knowest *his* will, and ^e approvest the
 things that are more excellent,¹⁰ being instructed
 out of the law ;

19 And ^f art confident that thou thyself art a
 guide of the blind, a light of them which are in
 darkness,

20 An instructor of the foolish,¹¹ a teacher of
 babes,¹² which hast the ^g form of knowledge and
 of the truth in the law.

¹⁰ triest the things that differ. *A. V.* ¹¹ the ignorant. *We. Dod.* ¹² of
 the unlearned. *Ma. Cr. Bi. Gen.*

Abraham, are they all children : but, In Isaac shall thy seed be
 called. 2 COR. xi. 22: Are they Hebrews ? so am I. Are they
 Israelites ? so am I. Are they the seed of Abraham ? so am I.

^b ROM. ix. 4: Who are Israelites ; to whom pertaineth the
 adoption,—and the giving of the law.

^c ISA. xlv. 25 : In the LORD shall all the seed of Israel
 be justified, and shall glory. *do.* xlviii. 2: They call them-
 selves of the holy city, and stay themselves upon the God of
 Israel. MIC. iii. 11 : The heads thereof judge for reward :—yet
 will they lean upon the LORD, and say, Is not the LORD among
 us ? none evil can come upon us. JOHN, viii. 41 : We be
 not born of fornication ; we have one Father, even God.

^d DEUT. iv. 8 : And what nation is there so great, that hath
 statutes and judgments so righteous as all this law, which I
 set before you this day ? Ps. cxlvii. 19, 20 : He showeth his
 word unto Jacob, his statutes and his judgments unto Israel.
 He hath not dealt so with any nation : and as for his judg-
 ments, they have not known them. Praise ye the LORD.

^e PHI. i. 9, 10 : This I pray,—that ye may approve things that
 are excellent.

^f MAT. xv. 14 : Let them alone : they be blind leaders of
 the blind. And if the blind lead the blind, both shall
 fall into the ditch. *do.* xxiii. 16, 17, 19, 24 : Woe unto
 you, ye blind guides, which say, Whosoever shall swear by
 the temple, it is nothing ; but whosoever shall swear by the
 gold of the temple, he is a debtor ! Ye fools and blind : for
 whether is greater, the gold, or the temple that sanctifieth the
 gold ? Ye fools and blind : for whether is greater, the gift, or
 the altar that sanctifieth the gift ? Ye blind guides, which
 strain at a gnat, and swallow a camel.

^g ROM. vi. 17 : Ye have obeyed from the heart that form of
 doctrine which was delivered you. 2 TIM. i. 13 : Hold fast

21 Thou therefore which ^hteachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, ⁱdost thou commit sacrilege? ¹³

23 Thou that ^kmakest thy boast of the law, through breaking the law dishonourest thou God?

24 For the ^lname of God is blasphemed ¹⁴ among the Gentiles through you, as it is ^mwritten.

¹³robbest thou God of his honour? *Co. Ma. Cr.* ¹⁴evil spoken of. *Co. Ma. Cr. Bi.*

^the form of sound words, which thou hast heard of me. *do. iii. 5*: Having a form of godliness, but denying the power thereof.

^h Ps. l. 16, &c: Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? &c. *MAT. xxiii. 3*, &c: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not, &c. *1 COR. ix. 27*: I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

ⁱ *MAL. iii. 8*: Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

^k *Ver. 17.*

^l *1 TIM. vi. 1*: Let as many servants as are under the yoke count their own masters worthy of all honour; that the name of God and his doctrine be not blasphemed. *TIT. ii. 5, 8*: That the word of God be not blasphemed. That he that is of the contrary part may be ashamed, having no evil thing to say of you.

^m *2 SAM. xii. 14*: Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme. *ISA. lii. 5*: They that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed. *EZEK. xxxvi. 20, 23*: When they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land. I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them.

25 ⁿFor circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore ^oif the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, ^pjudge thee, who by the letter and circumcision dost transgress the law?

28 For ^qhe is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

29 But he *is* a Jew, ^rwhich is one inwardly;

ⁿ GAL. v. 3: For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

^o ACTS, x. 34, 35: Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.

^p MAT. xii. 41, 42: The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

^q MAT. iii. 9: Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. JOHN, viii. 39: They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. ROM. ix. 6, 7: They are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children. *do.* xiv. 17: The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. GAL. vi. 16: As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. REV. ii. 9: I know the blasphemy of them which say they are Jews, and are not.

^r 1 PET. iii. 4: Let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

and 'circumcision is *that* of the heart, in the 'spirit, and not in the letter; whose "praise is not of men,¹⁵ but of God.

CHAP. III.

1 *The Jews' prerogative: 3 which they have not lost: 9 howbeit the law convinceth them also of sin: 20 therefore no flesh is justified by the law, 28 but all, without difference, by faith only: 31 and yet the law is not abolished.*

WHAT advantage then hath the Jew? or what profit is *there* of circumcision?

2 Much every way: chiefly, because that ^aunto them were committed the oracles of God.

3 For what if ^bsome did not believe? ^cshall their unbelief make the faith¹ of God without effect?

¹⁵ from men. *Ham. Pu.* ¹ the promise. *Co. Ma. Cr.* the truth. *Br.* the faithfulness. *We.*

^a See on ACTS, vii. 51.

^t ROM. vii. 6: That we should serve in newness of spirit, and not in the oldness of the letter. 2 COR. iii. 6: Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

^u 1 COR. iv. 5: Then [*when the Lord shall come to judgment*] shall every man have praise of God. 2 COR. x. 18: Not he that commendeth himself is approved, but whom the Lord commendeth. 1 THESS. ii. 4: As we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

CHAP. III.

^a DEUT. iv. 8: What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? PS. lxxviii. 5: He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children. *do.* cxlvii. 19, 20: He showeth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them. ROM. ii. 18. *do.* ix. 4: Who are Israelites; to whom pertaineth—the giving of the law.

^b ROM. x. 16: But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? HEB. iv. 2:

4 ^a God forbid: yea, let God be true, but ^a every man a liar; as it is written, That thou mightest be 'justified in thy sayings, and mightest overcome² when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (^c I speak as a man)³

6 God forbid: for then ^b how shall God judge the world?

7 For if the truth of God hath more abounded

² be clear. *Br.* ³ according to a man. *Ham.*

Unto us was the Gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it.

^c NUMB. xxiii. 19: God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? ROM. ix. 6: Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel. *do.* xi. 29: The gifts and calling of God are without repentance. 2 TIM. ii. 13: If we believe not, yet he abideth faithful; he cannot deny himself.

^d JOHN, iii. 33: He that hath received his [*Christ's*] testimony hath set to his seal that God is true.

^e PS. lxii. 9: Surely men of low degree are vanity, and men, of high degree are a lie. *do.* cxvi. 11: I said in my haste, All men are liars.

^f JOB, xl. 8: Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? PS. li. 4: That thou mightest be justified when thou speakest, and be clear when thou judgest.

^g ROM. vi. 19: I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness; and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. GAL. iii. 15: Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

^h GEN. xviii. 25: Shall not the Judge of all the earth do right? JOB, viii. 3: Doth God pervert judgment? or doth the Almighty pervert justice? *do.* xxxiv. 17: Wilt thou condemn him that is most just?

through my lie⁴ unto his glory; why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) ¹Let us do evil, that good may come? whose damnation⁵ is just.

9 What then? are we better *than they*? No, in no wise: for we have before proved⁶ both Jews and Gentiles, that they are all ^kunder sin;

10 As it is written, ¹There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their ^mthroat *is* an open sepulchre; with their tongues they have used deceit; the ⁿpoison of asps *is* under their lips:

⁴ in my falsehood. *Pu.* ⁵ condemnation. *We.* ⁶ Gr. charged. chap. i. 28, &c. ii. 1, &c. *A. V.*

¹ ROM. v. 20: Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound. *do.* vi. 1, 15: What shall we say then? Shall we continue in sin, that grace may abound? What then? shall we sin, because we are not under the law, but under grace? God forbid.

^k GAL. iii. 22. See on ver. 23.

¹ Ps. xiv. 1—3: The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one. *do.* liii. 1: The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.

^m Ps. v. 9: There is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue. JER. v. 16: Their quiver is as an open sepulchre, they are all mighty men.

ⁿ Ps. cxl. 3: They have sharpened their tongues like a set-

14 Whose ^o mouth *is* full of cursing and bitterness :

15 ^p Their feet *are* swift to shed blood :

16 Destruction and misery *are* in their ways :

17 And the way of peace have they not known :

18 There is no ^q fear of God before their eyes.

19 Now we know that what things soever the ^r law saith, it saith to them who are under the law : that every ^s mouth may be stopped, and ^t all the world may become guilty before God.⁷

⁷ subject to the judgment of God. *A. V.*

pent ; adders' poison is under their lips. JAMES, iii. 8 : The tongue can no man tame ; it is an unruly evil, full of deadly poison.

^o PS. x. 7 : His mouth is full of cursing and deceit and fraud : under his tongue is mischief and vanity.

^p PRO. i. 16 : Their feet run to evil, and make haste to shed blood. ISA. lix. 7, 8 : Their feet run to evil, and they make haste to shed innocent blood : their thoughts are thoughts of iniquity ; wasting and destruction are in their paths. The way of peace they know not ; and there is no judgment in their goings : they have made them crooked paths : whosoever goeth therein shall not know peace.

^q PS. xxxvi. 1 : The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.

^r JOHN, x. 34 : Jesus answered them, Is it not written in your law ? *do.* xv. 25 : But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

^s JOB, v. 16 : So the poor hath hope, and iniquity stoppeth her mouth. PS. cvii. 42 : The righteous shall see it, and rejoice : and all iniquity shall stop her mouth. EZEK. xvi. 63 : That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God. ROM. i. 20 : For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead ; so that they are without excuse. *do.* ii. 1.

^t Ver. 9, 23. ROM. ii. 2.

20 Therefore ^u by the deeds of the law there shall no flesh be justified in his sight : for ^v by the law *is* the knowledge of sin.

21 But now the ^w righteousness of God without the law is manifested, ^x being witnessed by the Law and the ^y Prophets ;

22 Even the righteousness of God *which is* ^z by faith of Jesus Christ unto all and upon all them that believe : for there is ^a no difference :

23 For ^b all have sinned, and come short of the glory of God ;

24 Being justified ^c freely ^d by his grace

^u TIT. iii. 5 : Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. See on ACTS, xiii. 39.

^v ROM. vii. 7 : I had not known sin, but by the law : for I had not known lust, except the law had said, Thou shalt not covet.

^w See on ROM. i. 17.

^x JOHN, v. 46 : For had ye believed Moses, ye would have believed me : for he wrote of me. ACTS, xxvi. 22 : Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.

^y See on ROM. i. 2.

^z See ROM. iv. throughout.

^a See on ACTS, x. 35.

^b VER. 9, 19. ECCLES. vii. 20 : For there is not a just man upon earth, that doeth good, and sinneth not. ROM. xi. 32 : God hath concluded them all in unbelief, that he might have mercy upon all. GAL. iii. 22 : The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

^c ISA. lv. 1 : Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy, and eat ; yea, come, buy wine and milk without money and without price. JOHN, iii. 16 : God so loved the world, that he gave his only begotten Son. 1 TIM. ii. 6 : Who gave himself a ransom for all.

^d ROM. iv. 16 : Therefore it is of faith, that it might be by grace. EPH. ii. 8 : By grace are ye saved through faith ; and that not of yourselves : it is the gift of God. TIT. ii. 11 : The

^c through the redemption that is in Christ Jesus :

25 Whom God hath set forth ⁸ to be a ^f propitiation through faith ^e in his blood, to declare his righteousness for the ^h remission ⁹ of ⁱ sins that are past, through the forbearance of God ;

⁸ before ordained. *A. V.*

⁹ passing over. *A. V.*

grace of God that bringeth salvation hath appeared to all men. *do.* iii. 5, 7 : Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost ; that being justified by his grace, we should be made heirs according to the hope of eternal life.

^e *MAT.* xx. 28 : Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. *EPH.* i. 7 : In whom we have redemption through his blood, the forgiveness of sins. *COL.* i. 14 : In whom we have redemption through his blood, even the forgiveness of sins. *1 TIM.* ii. 6 : Who gave himself a ransom for all, to be testified in due time. *HEB.* ix. 12 : Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. *1 PET.* i. 18, 19 : Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers ; but with the precious blood of Christ, as of a lamb without blemish and without spot.

^f *LEV.* xvi. 15 : Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat. *2 COR.* v. 18 : All things are of God, who hath reconciled us to himself by Jesus Christ. *1 JOHN.* ii. 2 : He is the propitiation for our sins : and not for our's only, but also for the sins of the whole world. *do.* iv. 10 : [*God*] sent his Son to be the propitiation for our sins.

^g *COL.* i. 20 : Having made peace through the blood of his cross.

^h *1 TIM.* i. 15 : This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners ; of whom I am chief. See on *ACTS.* xiii. 38, 39.

ⁱ *ACTS.* xvii. 30 : The times of this ignorance God winked at ; but now commandeth all men every where to repent. *HEB.* ix. 15 : And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which

26 To declare, *I say*, at this time his righteousness : ^k that he might be just, and the justifier of him which believeth in Jesus.

27 Where *is* ^lboasting then ? It is excluded. By what law ? of works ? Nay : but by the law of faith.

28 Therefore we conclude that a man is ^mjustified by faith without the deeds of the law.

29 ⁿ*Is he* the God of the Jews only ? *is he* not also of the Gentiles ? Yes, of the Gentiles also :

30 ^o Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 ^p Do we then make void the law through faith ? God forbid : yea, we establish the law.

CHAP. IV.

¹ *Abraham's faith was imputed to him for righteousness, 10 before he was circumcised : 13 by faith only he and his seed received the promise : 16 Abraham is the father of all that believe : 24 our faith also shall be imputed to us for righteousness.*

WHAT shall we then say that ^a Abraham, our father as pertaining to the flesh, hath found ?

are called might receive the promise of eternal inheritance.

^k See ACTS, xiii. 28, 39.

^l ROM. ii. 17, 23. *do.* iv. 2. 1 COR. i. 29, 31 : That no flesh should glory in his presence. He that glorieth, let him glory in the Lord. EPH. ii. 9 : Not of works, lest any man should boast.

^m VER. 20—22. See on ACTS, xiii. 38, 39.

ⁿ See on ACTS, x. 35.

^o GAL. iii. 8, 20 : And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. Now a mediator is not a mediator of one, but God is one. See on ACTS, x. 35.

^p HEB. x. 16 : This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them.

CHAP. IV.

^a ISA. li. 2 : Look unto Abraham your father, and unto Sarah that bare you. MAT. iii. 9 : And think not to say within your-

2 For if Abraham were ^b justified by works, he hath *whereof* to glory; but not before God.

3 For what saith the Scripture? Abraham ^c believed God, and it was counted unto him for righteousness.

4 Now to him that ^d worketh is the reward not reckoned of grace,¹ but of debt.

5 But to him that worketh not, but believeth on him that justifieth ^e the ungodly, his ^f faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,²

7 *Saying*, ^g Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

¹ favour. *Co. Ma. Cr. Gen.* ² without works of the law. *Wi.*

selves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. JOHN, viii. 33, 39: They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 2 COR. xi. 22: Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

^b ROM. iii. 20, 27, 28.

^c GEN. xv. 6: He believed in the LORD; and he counted it to him for righteousness. GAL. iii. 6: Even as Abraham believed God, and it was accounted to him for righteousness. JAMES, ii. 23: The Scripture was fulfilled which saith, Abraham believed God, and it was imputed to him for righteousness.

^d ROM. xi. 6: If by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

^e JOS. xxiv. 2: And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.

^f HAB. ii. 4: Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

^g PS. xxxii. 1, 2: Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity.

8 Blessed *is* the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the ^h sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the ⁱ father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For the promise, that he should be the ^k heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are ^l of the law *be* heirs, faith is made void,³ and the promise made of none effect:

would be in vain. *Pu.*

^h GEN. xvii. 10, 11: This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

ⁱ Ver. 12, 16. GAL. iii. 7. See on LUKE, xix. 9.

^k GEN. xvii. 4, &c: As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. GAL. iii. 29: And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. See on ACTS, iii. 25.

^l GAL. ii. 21: I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

15 Because ^mthe law worketh wrath : for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might be* ⁿby grace ; ^oto the end the promise might be sure to all the seed ; not to that only which is of the law, but to that also which is of the faith of Abraham ; ^pwho is the father of us all,

17 (As it is written, ^qI have made thee a

do. iii. 18 : If the inheritance be of the law, it is no more of promise ; but God gave it to Abraham by promise.

^m JOHN, xv. 22 : If I had not come and spoken unto them, they had not had sin : but now they have no cloke for their sin. ROM. iii. 20 : By the law is the knowledge of sin. *do.* v. 13, 20 : Sin is not imputed when there is no law. The law entered, that the offence might abound. *do.* vii. 8, 10, 11 : Sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. 1 COR. xv. 56 : The strength of sin is the law. 2 COR. iii. 7, 9 : But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance ; which glory was to be done away : for if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. GAL. iii. 10, 19, 23 : For as many as are of the works of the law are under the curse : for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Wherefore then serveth the law ? It was added because of transgressions, till the seed should come to whom the promise was made.—Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 1 JOHN, iii. 4 : Whosoever committeth sin transgresseth also the law : for sin is the transgression of the law. *do.* v. 17 : All unrighteousness is sin.

ⁿ See on ROM. iii. 24.

^o GAL. iii. 22 : But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

^p ISA. li. 2 : The words under ver. 1. ROM. ix. 8 : They which are the children of the flesh, these are not the children of God : but the children of the promise are counted for the seed.

^q GEN. xvii. 5 : Neither shall thy name any more be called

father of many nations,) before him⁴ whom he believed, *even* God, ^r who quickeneth the dead, and calleth those ^s things which be not as though they were.

18 Who against hope believed in hope, that he might⁵ become the father of many nations, according to that which was spoken, ^t So shall thy seed be.

19 And being not weak in faith, ^u he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb :

⁴ like unto him. *A. V.*

⁵ should. *Ham. Whit.*

Abram, but thy name shall be Abraham ; for a father of many nations have I made thee.

^r ROM. viii. 11 : He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. EPH. ii. 1, 5 : And you hath he quickened, who were dead in trespasses and sins ; even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved.

^s ROM. ix. 26 : And it shall come to pass, that in the place where it was said unto them, Ye are not my people ; there shall they be called the children of the living God. 1 COR. i. 28 : And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are. 1 PET. ii. 10 : Which in time past were not a people, but are now the people of God ; which had not obtained mercy, but now have obtained mercy.

^t GEN. xv. 5 : Look now toward heaven, and tell the stars, if thou be able to number them : and he said unto him, So shall thy seed be.

^u GEN. xvii. 17 : Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old ? and shall Sarah, that is ninety years old, bear ? *do.* xviii. 11 : Now Abraham and Sarah were old and well stricken in age ; and it ceased to be with Sarah after the manner of women. HEB. xi. 11, 12 : Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, ^v he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not ^w written for his sake alone, that it was imputed to him;

24 But for ^x us also, to whom it shall be imputed, if we believe on him that ^y raised up Jesus our Lord from the dead;⁶

25 Who was ^z delivered for our offences,

⁶ from death. *Ma.*

^v GEN. xviii. 14: Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. PS. cxv. 3: Our God is in the heavens: he hath done whatsoever he hath pleased. LUKE, i. 37, 45: With God nothing shall be impossible. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. HEB. xi. 19: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

^w ROM. xv. 4: Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. 1 COR. ix. 10: For our sakes, no doubt, this is written. *do.* x. 6, 11: Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Now all these things happened unto them for ensamples: and they are written for our admonition. 2 TIM. iii. 16: All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

^x ACTS, ii. 39: For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

^y See on ACTS, ii. 24.

^z ISA. liii. 5, 6: But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of

and was raised again for ^aour justification.

CHAP. V.

1 *Being justified by faith, we have peace with God, 2 and joy in our hope, 8 that since we were reconciled by his blood, when we were enemies, 10 we shall much more be saved, being reconciled: 12 as sin and death came by Adam, 17 so much more righteousness and life by Jesus Christ: 20 Where sin abounded, grace did superabound.*

THEREFORE being ^ajustified by faith, we

us all. MAT. xx. 28 : The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. RÔM. iii. 25 : Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. do. v. 6 : For when we were yet without strength, in due time Christ died for the ungodly. do. viii. 32 : He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 2 COR. v. 21 : He hath made him to be sin for us, who knew no sin. GAL. i. 4 : Who gave himself for our sins. do. ii. 20 : The Son of God, who loved me, and gave himself for me. EPH. v. 2 : Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. 1 TIM. ii. 6 : Who gave himself a ransom for all. TIT. ii. 14 : Who gave himself for us. HEB. ix. 14, 28 : How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. 1 PET. ii. 24 : Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness : by whose stripes ye were healed. do. iii. 18 : For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. REV. i. 5 : And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.

^a 1 COR. xv. 17 : If Christ be not raised, your faith is vain; ye are yet in your sins. 1 PET. i. 21 : Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

CHAP. V.

^a ISA. xxxii. 17 : And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance

have ^b peace with God through our Lord Jesus Christ :

2 By whom also we have ^c access by faith into this grace ^d wherein we stand, and ^e rejoice in hope of the glory of God.

3 And not only so, but we ^f glory in tribulations also : ^e knowing that tribulation worketh patience ;

4 ^h And patience, experience ; and experience, hope :

for ever. ROM. iii. 28, 30 : Therefore we conclude that a man is justified by faith without the deeds of the law. Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. See on ACTS, xiii. 39.

^b See on JOHN, xvi. 33.

^c JOHN, x. 9 : I am the door : by me if any man enter in, he shall be saved. *do.* xiv. 6 : Jesus saith unto him, I am the way, the truth, and the life : no man cometh unto the Father, but by me. EPH. ii. 18 : Through him we both have an access by one Spirit unto the Father. *do.* iii. 12 : In whom we have boldness and access with confidence by the ^e faith of him. HEB. iv. 16 : Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *do.* x. 19—22 : Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh ; and having an High Priest over the house of God ; let us draw near with a true heart in full assurance of faith.

^d 1 COR. xv. 1 : Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand.

^e HEB. iii. 6 : But Christ as a son over his own house ; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

^f JAMES, i. 12 : Blessed is the man that endureth temptation : for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. 1 PET. iii. 14 : But and if ye suffer for righteousness' sake, happy are ye : and be not afraid of their terror, neither be troubled. See on ACTS, v. 41.

^g JAMES, i. 3 : Knowing this, that the trying of your faith worketh patience.

^h 2 COR. i. 5 : For as the sufferings of Christ abound in us,

5 And ⁱhope maketh not ashamed; because the love of God is shed abroad in our hearts ^k by the Holy Ghost which is given unto us.

6 For when we were yet ^lwithout strength, in ^mdue time ⁿChrist died for the ungodly.

7 For scarcely for a righteous man ^owill one ^odie: yet ⁴peradventure for a good man some would even dare to die.

8 But God commendeth his ^plove toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified ^qby his

¹ according to the time. GAL. iv. 4. *A. V.* ² a mere honest man. *Pu.*
³ any one. *Ham. Pu.* ⁴ although. *Pu.*

so our consolation also aboundeth by Christ. 2 TIM. iv. 17: The Lord stood with me, and strengthened me. JAMES, i. 12. See the words under ver. 4.

¹ Ps. xxii. 5: They trusted in thee, and were not confounded. PHI. i. 20: According to my earnest expectation and my hope, that in nothing I shall be ashamed.

^k ROM. viii. 16: The Spirit itself beareth witness with our spirit, that we are the children of God. 2 COR. i. 22: Who hath also sealed us, and given the earnest of the Spirit in our hearts. GAL. iv. 6: And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. EPH. i. 13, 14: In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

¹ EPH. ii. 1: You hath he quickened, who were dead in trespasses and sins. HEB. vii. 18: For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

^m See on MARK, i. 15.

ⁿ Ver. 8. ROM. iv. 25.

^o See on JOHN, xv. 13.

^p See on JOHN, xv. 13.

^q ROM. iii. 25: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. EPH. ii. 13: But now in Christ Jesus ye who some-

blood, we shall be saved from ^rwrath through him.

10 For if, when we were enemies, we were ^areconciled to God by the death of his Son, much more, being reconciled, we shall be saved ^tby his life.

11 And not only *so*, but we also ^ujoy in God

times were far off are made nigh by the blood of Christ. HEB. ix. 14, 22: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And almost all things are by the law purged with blood; and without shedding of blood is no remission. 1 JOHN, i. 7: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

^r 1 THES. i. 10. See on MAT. iii. 7.

^a ROM. viii. 32: He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 2 COR. v. 18, 19: All things are of God, who hath reconciled us to himself by Jesus Christ;—God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. EPH. ii. 16: That he might reconcile both unto God in one body by the cross, having slain the enmity thereby. COL. i. 20, 21: By him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled. 1 JOHN, ii. 2: He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world. *do.* iv. 10: Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

^t JOHN, v. 26: For as the Father hath life in himself; so hath he given to the Son to have life in himself. *do.* xiv. 19: Because I live, ye shall live also. 2 COR. iv. 10, 11: Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

^u HAB. iii. 18: Yet I will rejoice in the LORD, I will joy in the God of my salvation. ROM. ii. 17: Behold, thou art called a Jew, and retest in the law, and makest thy boast of God. *do.* iii. 29, 30: Is he the God of the Jews only? is he

through our Lord Jesus Christ, by whom we have now received the atonement.⁵

12 Wherefore, as ^v by one man sin entered into the world, and ^w death by sin; and so death passed upon all men, for that ⁶ all have sinned:

13 (For until the law sin was in the world; but ^x sin is not imputed when there is no law.

14 Nevertheless ^y death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, ^z who is the figure ⁷ of him that was to come.

15 But not as the offence, so also *is* the free gift. For if through the offence ⁸ of one many be

⁵ reconciliation. ver. 10. 2 Cor. v. 18, 19. *A. V.* ⁶ in whom. *A. V.* ⁷ similitude. *Ma.* ⁸ Yet the offence is not the very same as the free gift; for if by the offence, &c. *Pu.*

not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. GAL. iv. 9: But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

^v GEN. iii. 6: She took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. 1 Cor. xv. 21: By man came death.

^w GEN. ii. 17: In the day that thou eatest thereof thou shalt surely die. 2 Esdr. iii. 7: Unto him [*Adam*] thou gavest commandment to love thy way: which he transgressed, and immediately thou appointedst death in him, and in his generations. ROM. i. 32: They which commit such things are worthy of death. do. vi. 21, 23: What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. The wages of sin is death. GAL. vi. 8: He that soweth to his flesh shall of the flesh reap corruption. JAMES, i. 15: Sin, when it is finished, bringeth forth death.

^x 1 JOHN, iii. 4. See on ROM. iv. 15.

^y HER. ix. 27: And as it is appointed unto men once to die, but after this the judgment.

^z 1 Cor. xv. 21, 22, 45: Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. The first man Adam was made a living soul; the last Adam was made a quickening spirit.

dead,⁹ much more the ^a grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto ^b many.

16 And not as *it was* by one that sinned, *so is* the gift : for the judgment ¹⁰ *was* by one to condemnation, but the free gift *is* of ^c many offences unto justification.

17 For if by one man's offence ¹¹ death reigned by one ; much more they which receive ^d abundance of grace and of the ^e gift of righteousness shall ^f reign in life by one, Jesus Christ.)

18 Therefore as by the offence of one ¹² *judgment*¹³ *came* upon all men to condemnation ; even so by the righteousness of one ¹⁴ *the free gift came* upon all men ^e unto justification of life.

19 For as by one man's disobedience many¹⁵ were made sinners, so by the obedience of one shall many be made righteous.

⁹ died. *Ham. Whit.* ¹⁰ sentence. *Whit.* ¹¹ by one offence. *A. V.* ¹² by one offence. *A. V.* ¹³ sentence. *Ham. Whit.* ¹⁴ by one righteousness. *A. V.* ¹⁵ the many. *Ham.*

^a *EPH. ii. 8* : For by grace are ye saved through faith ; and that not of yourselves : it is the gift of God.

^b See on *MAT. xx. 28*.

^c *ISA. i. 18* : Come now, and let us reason together, saith the LORD : though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool.

^d *JOHN, x. 10* : I am come that they might have life, and that they might have it more abundantly.

^e *ROM. vi. 23*.

^f *ROM. viii. 17* : If children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with him, that we may be also glorified together. *1 COR. iv. 8* : Now ye are full, now ye are rich, ye have reigned as kings without us : and I would to God ye did reign, that we also might reign with you. *2 TIM. ii. 12* : If we suffer, we shall also reign with him. *REV. v. 10* : And hast made us unto our God kings and Priests : and we shall reign on the earth. *do. xx. 4* : They lived and reigned with Christ a thousand years.

^g See on *JOHN, xii. 32*.

20 Moreover the ^b law entered, that the offence might abound. But where sin abounded, grace did much ⁱ more abound :

21 That as sin hath reigned unto death,¹⁶ even so might ^k grace reign through righteousness¹⁷ unto eternal life by Jesus Christ our Lord.

CHAP. VI.

1 *We may not live in sin, 2 for we are dead unto it, 3 as appeareth by our baptism : 12 let not sin reign any more, 18 because we have yielded ourselves to the service of righteousness, 23 and for that death is the wages of sin.*

WHAT shall we say then ? ^a Shall we continue in sin, that grace may abound ?

2 God forbid. How shall we, that are ^b dead to sin, live any longer therein ?

¹⁶ through death. *Ham. We.* ¹⁷ justification. *Whit.*

^b See on Rom. iv. 15.

¹ LUKE, vii. 47 : Her sins, which are many, are forgiven ; for she loved much. 1 COR. xv. 10 : By the grace of God I am what I am. 1 TIM. i. 14 : The grace of our Lord was exceeding abundant. See on ver. 17.

^k JOHN, i. 17 : For the law was given by Moses, but grace and truth came by Jesus Christ.

CHAP. VI.

^a Ver. 15. Rom. iii. 8 : And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come ? whose damnation is just. TIT. ii. 11, 12 : The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.

^b Ver. 6, 11, 14. ROM. vii. 4, 6. *do.* viii. 2 : For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. GAL. ii. 19, 20 : I through the law am dead to the law, that I might live unto God. I am crucified with Christ : nevertheless I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. *do.* v. 18, 24 : If ye be led of the Spirit, ye are not under the law. They that are Christ's have crucified the flesh with the affections and lusts. *do.* vi. 14 : God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. COL. ii. 20 :

3 Know ye not, that so many of us as were ¹ ^e baptized into Jesus Christ were baptized into his death?

4 Therefore we are ^d buried with him by baptism into death: that ^e like as Christ was raised up from the dead by ^f the glory of the Father, even so we also should ^g walk in newness of life.

¹ are. *A. V.*

Wherefore if ye be dead with Christ. *do.* iii. 3: For ye are dead, and your life is hid with Christ in God. 1 PET. ii. 24: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness.

^e 1 COR. xv. 29: Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? GAL. iii. 27: As many of you as have been baptized into Christ have put on Christ.

^d COL. ii. 12: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God. 1 PET. iii. 21: The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

^e ROM. viii. 11: If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. 1 COR. vi. 14: And God hath both raised up the Lord, and will also raise up us by his own power. 2 COR. xiii. 4: Though he was crucified through weakness, yet he liveth by the power of God. PHI. iii. 10, 11: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.

^f JOHN, ii. 11: This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. *do.* xi. 40: Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

^g ROM. xii. 2: Be not conformed to this world: but be ye transformed by the renewing of your mind. GAL. vi. 15: For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. EPH. iv. 22—24: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holi

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection :

6 Knowing this, that ^h our old man is crucified with *him*, that the ⁱ body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is ^k dead is freed² from sin.

8 Now ^l if we be dead with Christ, we believe that we shall also live with him :

9 Knowing that ^m Christ being raised from the

² Gr. justified. *A. V.*

ness. COL. iii. 8, 10 : But now ye also put off all these ; anger, wrath, malice, blasphemy, filthy communication out of your mouth. And have put on the new man, which is renewed in knowledge after the image of him that created him. HEB. xii. 1, 2 : Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus. JAMES, i. 21 : Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word. 1 PET. ii. 1, 2 : Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby. *do.* iv. 1, 2 : Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind : for he that hath suffered in the flesh hath ceased from sin ; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. 1 JOHN, ii. 6 : He that saith he abideth in him ought himself also so to walk, even as he walked.

^h GAL. ii. 20. *do.* v. 24. *do.* vi. 14 : The words under ver. 2. EPH. iv. 22 : The words under ver. 4. COL. iii. 5, 9 : Mortify therefore your members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry : lie not one to another, seeing that ye have put off the old man with his deeds.

ⁱ COL. ii. 11 : In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.

^k 1 PET. iv. 1. The words under ver. 4.

^l 2 TIM. ii. 11 : It is a faithful saying : For if we be dead with him, we shall also live with him.

^m REV. i. 18 : I am he that liveth, and was dead ; and, behold, I am alive for evermore. *do.* iv. 9 : When those beasts

dead dieth no more ; death hath no more dominion over him.

10 For in that he died, he died unto sin³ ⁿonce : but in that he liveth, he liveth ^ounto God.

11 Likewise reckon ye also yourselves to be ^pdead indeed unto sin, ^qbut alive unto God through Jesus Christ our Lord.

12 Let not sin therefore ^rreign in your mortal

³concerning sin. *Co. Ma. Bi.*

give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever. *do.* v. 14 : The four and twenty elders fell down and worshipped him that liveth for ever and ever.

ⁿ *HEB.* ix. 26—28. See on *HEB.* vii. 27.

^o *LUKE*, xx. 38 : For he is not a God of the dead, but of the living : for all live unto him. *HEB.* x. 12 : But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God.

^p See on ver. 2.

^q *ROM.* xiv. 7—9 : None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. *1 COR.* vi. 19, 20 : What ? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own ? For ye are bought with a price : therefore glorify God in your body, and in your spirit, which are God's. *2 COR.* v. 15 : That he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. *GAL.* ii. 19, 20 : I through the law am dead to the law, that I might live unto God. I am crucified with Christ : nevertheless I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh I live by the faith of the Son of God. *1 THES.* v. 10 : Who died for us, that, whether we wake or sleep, we should live together with him. *1 PET.* iv. 2 : That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

^r *Ps.* xix. 13 : Keep back thy servant also from presumptuous sins ; let them not have dominion over me. *do.* cxix. 133 : Order my steps in thy word : and let not any iniquity have dominion over me.

body, that ye should obey it in the lusts⁴ thereof.

13 Neither yield ye your ^a members *as* instruments⁵ of unrighteousness unto sin : but ^t yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14 For ^u sin shall not have dominion over you : for ye are not under the law, but under grace.

15 What then ? shall we ^v sin, because we are not under the law, but under grace ? God forbid.

16 Know ye not, that to whom ye yield yourselves ^w servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness ?

17 But God be thanked, that ye were the

⁴ desires. *We.* ⁵ Gr. arms, or weapons. *A. V.*

^a ROM. vii. 5 : When we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. COL. iii. 5 : Mortify therefore your members which are upon the earth ; fornication, &c. JAMES, iv. 1 : Whence come wars and fightings among you ? come they not hence, even of your lusts that war in your members ?

^t LUKE, i. 74 : That we being delivered out of the hand of our enemies might serve him without fear. ROM. vii. 4 : That we should bring forth fruit unto God. *do.* xii. 1 : I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 1 PET. ii. 24 : Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness : by whose stripes ye were healed. 1 PET. iv. 2. The words under ver. 11.

^u ROM. vii. 4, 6. *do.* viii. 2. GAL. v. 18. The words under ver. 2.

^v 1 COR. ix. 21 : To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. 1 PET. ii. 16 : As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. JUDE, 4 : There are certain men crept in unawares, — ungodly men, turning the grace of our God into lasciviousness.

^w See on JOHN, viii. 34.

servants of sin, but ye have obeyed from the heart that ^x form of doctrine which was delivered you.⁶

18 Being then ^y made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh : for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity ;⁷ even so now yield your members servants to righteousness unto holiness.⁸

20 For when ye were the ^z servants of sin, ye were free from righteousness.⁹

21 What ^a fruit had ye then in those things whereof ye are now ashamed ? for ^b the end of those things is death.

22 But now ^c being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For ^d the wages¹⁰ of sin is death ; but ^e the gift of God is eternal life through Jesus Christ our Lord.

⁶ Gr. whereto you were delivered. *A. V.* ⁷ from one iniquity to another. *Cr.* ⁸ that ye may be holy. *Co.* ⁹ Gr. to righteousness. *A. V.* ¹⁰ reward. *Co. Ma. Cr. Bi.*

^x See on ROM. ii. 20.

^y See on JOHN, viii. 32, 36.

^z Ver. 16. See on JOHN, viii. 34.

^a ROM. vii. 5.

^b See on ROM. v. 12.

^c See on ver. 18.

^d See on ROM. v. 12.

^e ROM. ii. 7 : To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life. *do.* v. 17, 21 : For if by one man's offence death reigned by one ; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. 1 PET. i. 4 : To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

CHAP. VII.

1 *No law hath power over a man longer than he liveth : 4 but we are dead to the law : 7 yet is not the law sin, 12 but holy, just, good, 16 as I acknowledge, who am grieved because I cannot keep it.*

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth ?¹

2 For the ^awoman which hath an husband is bound by the law to *her* husband so long as he liveth ; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then if, ^bwhile *her* husband liveth, she be married to another man, she shall be called an adulteress : but if her husband be dead, she is free from that law ; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become ^cdead to the law by the body of Christ ; that ye should be ^dmarried to another, *even* to him who

¹ as long as it endureth. *Ma. Cr.*

CHAP. VII.

^a PRO. vi. 29 : So he that goeth in to his neighbour's wife ; whosoever toucheth her shall not be innocent. ECCLES. ix. 9 : Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine ; lest thine heart incline unto her, and so through thy desire thou fall into destruction. 1 COR. vii. 39 : The wife is bound by the law as long as her husband liveth ; but if her husband be dead, she is at liberty to be married to whom she will ; only in the Lord.

^b MAT. v. 32 : Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery.

^c EPH. ii. 15 : Having abolished in his flesh the enmity, even the law of commandments contained in ordinances ; for to make in himself of twain one new man, so making peace. COL. ii. 14 : Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. See on ROM. vi. 2.

^d 2 COR. xi. 2 : I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

is raised from the dead, that we should bring forth^e fruit unto God.

5 For when we were^f in the flesh, the motions² of sins, which were by the law, did work in our^g members^h to bring forth fruit unto death.

6 But now we are delivered from the law, that beingⁱ dead³ wherein we were held; that we should serve in^k newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not^l known sin, but by the law: for I had not known lust,⁴ except the law had said,^m Thou shalt not covet.

8 Butⁿ sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For^o without the law sin *was* dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment,^p which *was* or-

² Gr. passions. *A. V.* ³ being dead to that, chap. vi. 2. ver. 4. *A. V.*
⁴ concupiscence. *A. V.*

^e GAL. v. 22: The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, &c. See on JOHN, xv. 8.

^f ROM. viii. 8, 9.

^g See on ROM. vi. 13.

^h GAL. v. 19: Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness. See on ROM. v. 12.

ⁱ See on ROM. vi. 2.

^k See on ROM. ii. 29.

^l ROM. iii. 20: By the law is the knowledge of sin.

^m EXOD. xx. 17. DEUT. v. 21: The tenth commandment. ACTS, xx. 33: I have coveted no man's silver, or gold, or apparel. See ROM. xiii. 9.

ⁿ See on ROM. iv. 15.

^o I COR. xv. 26. See on ROM. iv. 15.

^p 2 COR. iii. 7: But if the ministration of death, written and engraven in stones, was glorious. LEV. xviii. 5; EZEK. xx. 11. See on LUKE, x. 28.

*da*ined to ^a life, I found *to be* unto death.

11 For sin, taking occasion by the commandment, ^r deceived me, and by it slew *me*.

12 Wherefore ^s the law *is* holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid.⁶ But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, ^t sold under sin.

15 For that which I do I allow⁷ not: for what ^u I would, that do I not; but what I hate, that do I.

^s So that. *Ham. Pu.* ⁶ by no means. *Wh.* ⁷ Gr. know. Ps. i. 6. *A. V.*

^a NEH. ix. 29: Which [*commandments*] if a man do, he shall live in them. Ps. cxix. 116, 144: Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope. The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.

^r See on HEB. iii. 13.

^s Ps. xix. 7—9: The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. *do.* cxix. 38, 137: Stablish thy word unto thy servant, who is devoted to thy fear. Righteous art thou, O LORD, and upright are thy judgments. 1 TIM. i. 8: We know that the law is good, if a man use it lawfully.

^t 1 KINGS, xxi. 20, 25: Thou hast sold thyself to work evil in the sight of the LORD. There was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD. 2 KINGS, xvii. 17: They sold themselves to do evil in the sight of the LORD, to provoke him to anger. 1 MAC. i. 15: And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.

^u GAL. v. 16, 17: Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit,

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that ^vin me (that is, in my flesh,) dwelleth no good thing : for to will is present with me ; but *how* to perform that which is good I find not.

19 For the good that I would I do not : but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I ^wdelight in the law of God after the ^xinward man :

23 But I see ^vanother law in ^amy members, warring against the law of my mind, and bringing me into ^acaptivity to the law of sin which is in my members.

and the Spirit against the flesh : and these are contrary the one to the other : so that ye cannot do the things that ye would. See on MAT. vii. 23.

^v See on MAT. xv. 19.

^w Ps. i. 2 : But his delight is in the law of the LORD ; and in his law doth he meditate day and night.

^x ROM. ii. 29 : He is a Jew, which is one inwardly ; and circumcision is that of the heart. 2 COR. iv. 16 : Though our outward man perish, yet the inward man is renewed day by day. EPH. iii. 16 : To be strengthened with might by his Spirit in the inner man. COL. iii. 9, 10 : Lie not one to another, seeing that ye have put off the old man with his deeds ; and have put on the new man, which is renewed in knowledge after the image of him that created him. 1 PET. iii. 3, 4 : Whose adorning let it not be that outward adorning—But let it be the hidden man of the heart.

^v GAL. v. 17 : The words under ver. 15.

^w ROM. vi. 13, 19.

^x Ps. cxlii. 7 : Bring my soul out of prison, that I may praise thy name : the righteous shall compass me about ; for thou shalt deal bountifully with me.

24 O wretched man that I am ! who shall deliver me from the body of this death ?⁸

25 I ^b thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God ; but with the flesh the law of sin.

CHAP. VIII.

1 *They that are in Christ, and live according to the Spirit, are free from condemnation : 5, 13 What harm cometh of the flesh, 6, 14 and what good of the Spirit, 17 and what of being God's child, 19 whose glorious deliverance all things long for, 29 was beforehand decreed from God : 38 what can sever us from his love ?*

THERE is therefore now ^a no condemnation to them which are in Christ Jesus, ^b who walk not after the flesh, but after the Spirit.

2 For the ^c law of the ^d Spirit of life in Christ Jesus hath made me free from ^e the law of sin and death.

3 For ^f what the law could not do, in that it

⁸ this body of death. *A. V.*

^b 1 COR. xv. 57 : Thanks be to God, which giveth us the victory through our Lord Jesus Christ.

CHAP. VIII.

^a JOHN, iii. 18 : He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

^b Ver. 4. GAL. v. 16, 25 : Walk in the Spirit, and ye shall not fulfil the lust of the flesh. If we live in the Spirit, let us also walk in the Spirit.

^c See on JOHN, viii. 36.

^d 1 COR. xv. 45 : The last Adam was made a quickening Spirit. 2 COR. iii. 6 : Who also hath made us able ministers of the new testament ; not of the letter, but of the spirit : for the letter killeth, but the spirit giveth life.

^e ROM. vii. 24, 25. See on JOHN, viii. 36.

^f ACTS, xiii. 39 : And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. ROM. iii. 20 : Therefore by the deeds of the law there shall no flesh be justified in his sight : for by the law is the knowledge of sin. GAL. iv. 9 : How turn ye again to the weak and beggarly elements ? HEB. vii. 18, 19 : There is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did ; by the which we draw nigh

was weak through the flesh, ⁵ God sending¹ his own Son in the likeness of sinful flesh, and for sin,² condemned sin in the flesh :

4 That the righteousness of the law might be fulfilled in us, ^h who walk not after the flesh, but after the Spirit.

5 For they that are ⁱ after the flesh do mind the things of the flesh ; but they that are after the Spirit the ^k things of the Spirit.

6 For to be carnally minded³ *is* ^l death ; but to be spiritually minded⁴ *is* life and peace.

7 Because ^m the carnal mind⁵ *is* enmity against God : for it is not subject to the law of God, ⁿ neither indeed can be.

¹ God hath done, sending. *We.* ² by a sacrifice for sin. *A. V.* ³ Gr. the minding of the flesh. So ver. 7. *A. V.* ⁴ Gr. the minding of the spirit. *A. V.* ⁵ Gr. the minding of the flesh. *A. V.*

unto God. *do. x. 1, 2, 4, 10, 14 :* For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered ? because that the worshippers once purged should have had no more conscience of sins. For it is not possible that the blood of bulls and of goats should take away sins. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. For by one offering he hath perfected for ever them that are sanctified.

² 2 COR. v. 21 : He hath made him to be sin for us, who knew no sin. GAL. iii. 13 : Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, *Curse is every one that hangeth on a tree.*

^h Ver. 1.

¹ 1 COR. ii. 14. See on JOHN, iii. 6.

^k GAL. v. 22, 25 : The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, &c. If we live in the Spirit, let us also walk in the Spirit.

^l Ver. 13 ; ROM. vi. 21 ; GAL. vi. 8. See on ROM. v. 12.

^m JAMES, iv. 4 : Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God ? whosoever therefore will be a friend of the world is the enemy of God.

ⁿ 1 COR. ii. 14 : The natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : nei-

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God ° dwell in you. Now if any man have not the ^p Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

11 But if the Spirit of him that ^a raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also ^r quicken your

ther can he know them, because they are spiritually discerned.

° 1 COR. iii. 16, 17 : Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. *do.* vi. 19 : What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God? 2 COR. vi. 16 : What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. EPH. ii. 21, 22 : In whom all the building fitly framed together groweth unto an holy temple in the Lord : in whom ye also are builded together for an habitation of God through the Spirit. 1 TIM. iii. 15 : That thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God. HEB. iii. 6 : Christ as a son over his own house; whose house are we. 1 PET. ii. 5 : Ye also, as lively stones, are built up a spiritual house. 1 JOHN, iii. 24 : He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. *do.* iv. 13 : Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

^p JOHN, iii. 34 : God giveth not the Spirit by measure unto him. GAL. iv. 6 : Because ye are sons, God hath sent forth the Spirit of his Son into your hearts. PHI. i. 19 : I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ. 1 PET. i. 11 : Searching what, or what manner of time the Spirit of Christ which was in them did signify.

^a See on ACTS, ii. 24.

^r EPH. ii. 5 : Even when we were dead in sins, hath quick-

mortal bodies by his Spirit⁶ that dwelleth in you.

12 ^sTherefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye ¹live after the flesh, ye shall die : but if ye ^uthrough the Spirit do ^vmortify the deeds of the body, ye shall live.

14 For as many as are ^wled by the Spirit of God, they are the sons of God.

15 For ye have ^xnot received the spirit of bondage again ^yto fear ; but ye have received the ^zSpirit of adoption, whereby we cry, Abba, Father.

⁶because of his Spirit. *A. V.*

ened us together with Christ. ROM. vi. 4 ; 1 COR. vi. 14 ; 2 COR. iv. 14. See on ACTS, ii. 24.

^s PS. cxvi. 16 : O LORD, truly I am thy servant ; I am thy servant, and the son of thine handmaid : thou hast loosed my bonds. ROM. vi. 7, 14 : For he that is dead is freed from sin. For sin shall not have dominion over you : for ye are not under the law, but under grace.

¹ Ver. 6. See on GAL. vi. 8.

^u See on 1 PET. i. 22.

^v EPH. iv. 22 : That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts. COL. iii. 5 : Mortify therefore your members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

^w GAL. v. 18 : If ye be led of the Spirit, ye are not under the law.

^x 1 COR. ii. 12 : Now we have received, not the spirit of the world, but the Spirit which is of God ; that we might know the things that are freely given to us of God. HEB. ii. 15 : And deliver them who through fear of death were all their lifetime subject to bondage.

^y 2 TIM. i. 7 : God hath not given us the spirit of fear ; but of power, and of love, and of a sound mind. 1 JOHN, iv. 18 : There is no fear in love ; but perfect love casteth out fear : because fear hath torment. He that feareth is not made perfect in love.

^z ISA. lvi. 5 : Unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters. JER. iii. 19 : But I said, How shall I put thee

16 The Spirit itself ⁷ ^a beareth witness with our spirit, that we are the children of God :

17 And ^b if children, then heirs ; ^c heirs of God, and joint-heirs with Christ ; if so be that we ^d suffer with *him*, that we may be also glorified together.

18 For I reckon that the ^e sufferings of this

⁷ That same Spirit. *Ham.*

among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations ? And I said, Thou shalt call me, My father ; and shalt not turn away from me. MARK, xiv. 36 : He said, Abba, Father, all things are possible unto thee. LUKE, xii. 32 : Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom. JOHN, i. 12 : As many as received him, to them gave he power to become the sons of God. GAL. iii. 26 : Ye are all the children of God by faith in Jesus Christ. *do.* iv. 5, 6 : That we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. EPH. i. 5 : Having predestinated us unto the adoption of children by Jesus Christ himself. 1 JOHN, iii. 1, 2 : Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God.

^a 2 COR. i. 22 : Who hath also sealed us, and given the earnest of the Spirit in our hearts. *do.* v. 5 : Who also hath given unto us the earnest of the Spirit. EPH. i. 13, 14 : In whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. *do.* iv. 30 : Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. 1 JOHN, iv. 13 : Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

^b GAL. iv. 7 : Wherefore thou art no more a servant, but a son ; and if a son, then an heir of God through Christ.

^c ACTS, xxvi. 18 : That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

^d See on ACTS, xiv. 22.

^e MAT. v. 11, 12 : Blessed are ye, when men shall revile you, and persecute you. Rejoice, and be exceeding glad : for great is your reward in heaven. 2 COR. iv. 17 : Our light affliction, which is but for a moment, worketh for us a far more exceed-

present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For the earnest ^fexpectation of the creature^s waiteth for the manifestation of the sons of God.

20 For the creature⁹ was made ^ssubject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

^sof the creation. *Pu.* ⁹the creation. *Pu.*

ing and eternal weight of glory. 1 PET. i. 6, 7 : Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations : that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. *do.* iv. 13 : But rejoice, inasmuch as ye are partakers of Christ's sufferings ; that, when his glory shall be revealed, ye may be glad also with exceeding joy. *do.* v. 10 : The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. 1 JOHN, iii. 2 : Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when he shall appear, we shall be like him ; for we shall see him as he is.

^f ISA. lxv. 17 : Behold, I create new heavens and a new earth. *do.* lxvi. 22 : As the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. ACTS, iii. 21 : Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. 2 PET. iii. 13 : Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 1 JOHN, iii. 2. The words under ver. 18. REV. xxi. 1, 27 : I saw a new heaven and a new earth. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie.

^s Ver. 22. GEN. iii. 17, 19 : Unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it : cursed is the ground for thy sake ; in sorrow shalt thou eat of it all the days of thy life ; in the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken : for dust thou art, and unto dust shalt thou return. ISA. xxiv. 5, 6 : The earth also is defiled under

21 Because¹⁰ the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation¹¹ ^hgroaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the ⁱfirstfruits of the Spirit, even ^kwe ourselves groan within ourselves, waiting for the ^ladoption, *to wit*, the ^mredemption¹² of our body.¹³

24 For we are saved by hope:¹⁴ but ⁿhope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities: for ^owe know not what we should pray

¹⁰ That. *Ham. Whit.* ¹¹ every creature. MARK, xvi. 15; COL. i. 23. *A. V.* ¹² deliverance. *Ham.* ¹³ persons. *Br.* ¹⁴ in hope. *Ham.*

the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate.

^h JER. xii. 11: They have made it [*my pleasant portion*] desolate, and being desolate it mourneth unto me.

ⁱ See on ver. 16.

^k 2 COR. v. 2, 4: For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

^l LUKE, xx. 36; Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

^m LUKE, xxi. 28: When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. EPH. iv. 30. The words under ver. 16.

ⁿ See on JOHN, xx. 29.

^o MAT. xx. 22: Jesus answered and said, Ye know not what ye ask. JAMES, iv. 3: Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

for as we ought : but the ^p Spirit itself ¹⁵ maketh intercession for us with groanings which cannot be uttered.

27 And he that ^q searcheth the hearts knoweth what *is* the mind ¹⁶ of the Spirit, because ¹⁷ he maketh intercession for the saints ^r according to *the will of God*.

28 And we know that all things work together ^s for good to them that love God, to them who are the ^t called according to *his purpose*.

¹⁵ the same Spirit. *Ham.* ¹⁶ meaning. *Ma. Cr.* ¹⁷ that. *A. V.*
since. *Pu.*

^p ZEC. xii. 10 : I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications : and they shall look upon me whom they have pierced. EPH. vi. 18 : Praying always with all prayer and supplication in the Spirit. JUDE, 20 : Praying in the Holy Ghost.

^q PRO. xvii. 3 : The fining pot is for silver, and the furnace for gold : but the LORD trieth the hearts. 1 THESS. ii. 4 : But as we were allowed of God to be put in trust with the Gospel, even so we speak ; not as pleasing men, but God, which trieth our hearts. See on ACTS, i. 24.

^r 1 JOHN, v. 14 : This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.

^s GEN. i. 20 : As for you, ye thought evil against me ; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. PS. cxix. 71 : It is good for me that I have been afflicted. JER. xxiv. 5 : Thus saith the LORD, the God of Israel ; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place—for their good. HEB. xii. 5, 6, 10, 11 : My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him ; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. He [*chastens us*] for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous : nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

^t ROM. ix. 11, 23, 24. 2 TIM. i. 9 : Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus.

29 For whom ^u he did foreknow, ^v he also did predestinate *to be* ^w conformed to the image of his Son, ^x that he might be the firstborn among many brethren.

^u EXOD. xxxiii. 12, 17 : Moses said unto the LORD, See, thou sayest unto me, Bring up this people : and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. And the LORD said unto Moses, I will do this thing also that thou hast spoken : for thou hast found grace in my sight, and I know thee by name. PS. i. 6 : For the LORD knoweth the way of the righteous : but the way of the ungodly shall perish. JER. i. 5 : Before I formed thee in the belly I knew thee. ROM. xi. 2 : God hath not cast away his people which he foreknew. 1 PET. i. 2 : Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience. See on MAT. vii. 23, and on 2 TIM. ii. 19.

^v EPH. i. 5, 11 : Having predestinated us unto the adoption of children by Jesus Christ. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

^w JOHN, xvii. 22 : The glory which thou gavest me I have given them. 1 COR. xv. 49 : As we have borne the image of the earthy, we shall also bear the image of the heavenly. 2 COR. iii. 18 : But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. *do.* iv. 11 : For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. PHI. iii. 21 : Who shall change our vile body, that it may be fashioned like unto his glorious body. COL. iii. 4, 10 : When Christ, who is our life, shall appear, then shall ye also appear with him in glory. And have put on the new man, which is renewed in knowledge after the image of him that created him. 1 JOHN, iii. 2 : We know that, when he shall appear, we shall be like him. See on 2 PET. i. 4.

^x PS. lxxxix. 27 : I will make him my firstborn, higher than the kings of the earth. ACTS, xxvi. 23 : That Christ should suffer, and that he should be the first that should rise from the dead. 1 COR. xv. 20 : Now is Christ risen from the dead, and become the firstfruits of them that slept. COL. i. 15, 18 : Who is the image of the invisible God, the firstborn of every creature. He is the head of the body, the Church : who is the beginning, the firstborn from the dead ; that in all things he might have the preeminence. HEB. i. 6 : Again, when he bringeth in the firstbegotten into the world, he saith, And let

30 Moreover whom he did predestinate, them he also ^ycalled: and whom he called, them he also ^zjustified: and whom he justified, them he also ^aglorified.

31 What shall we then say to these things? ^bIf God *be* for us, who *can be* against us?

32 He that ^cspared not his own Son, but ^ddelivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? ^e*It is* God that justifieth.

all the angels of God worship him. REV. i. 5: And from Jesus Christ—the firstbegotten of the dead. DO. iii. 14: These things saith the Amen, the faithful and true witness, the beginning of the creation of God.

^y ROM. i. 6: Among whom are ye also the called of Jesus Christ. DO. ix. 24: Even us, whom he hath called, not of the Jews only, but also of the Gentiles? EPH. iv. 4: There is one body, and one Spirit, even as ye are called in one hope of your calling. HEB. ix. 15: For this cause he is the mediator of the new testament, that by means of death—they which are called might receive the promise of eternal inheritance. 1 PET. ii. 9: But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.

^z 1 COR. vi. 11: Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

^a JOHN, xvii. 22: And the glory which thou gavest me I have given them; that they may be one, even as we are one. EPH. ii. 6: And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

^b See on ACTS, xviii. 10.

^c ROM. v. 6, 10: For when we were yet without strength, in due time Christ died for the ungodly. If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

^d See on ROM. iv. 25.

^e ISA. l. 8, 9: He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord GOD will help me; who is he that shall condemn me? REV. xii. 10, 11: Now is come salvation, and strength, and the kingdom of our God,

34 Who *is* he that ^fcondemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the ^eright hand of God, ^hwho also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, ⁱFor thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are ^kmore than conquerors through him that loved us.

and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb.

^f JOB, xxxiv. 29: When he giveth quietness, who then can make trouble?

^e See on MAT. xxii. 44.

^h 1 TIM. ii. 5: There is one God, and one mediator between God and men, the man Christ Jesus. HEB. vii. 25: He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *do.* ix. 24: Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. 1 JOHN, ii. 1: If any man sin, we have an advocate with the Father, Jesus Christ the righteous.

ⁱ Ps. xlv. 22: Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter. 1 COR. iv. 9: I think that God hath set forth us the apostles last, as it were appointed to death. *do.* xv. 30—32: And why stand we in jeopardy every hour?—I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink; for to morrow we die. 2 COR. i. 5, 9, 10: As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver. *do.* iv. 10, 11: Always bearing about in the body the dying of the Lord Jesus. We which live are alway delivered unto death for Jesus' sake. *do.* vi. 9: As dying, and, behold, we live. *do.* xi. 23: In deaths oft.

^k 1 COR. xv. 57: Thanks be to God, which giveth us the

38 For I am persuaded,¹⁸ that neither death, nor life, nor angels, nor ¹principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, ^m shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAP. IX.

1 *Paul is sorry for the Jews : 7 all the seed of Abraham were not the children of the promise : 18 God hath mercy upon whom he will : 21 the potter may do with his clay what he list : 25 the calling of the Gentiles and rejecting of the Jews were foretold : 32 the cause why so few Jews embraced the righteousness of faith.*

I ^a Say the truth in Christ, I lie not, my con-

¹⁸ sure. *Co. Ma. Cr. Br.*

victory through our Lord Jesus Christ. 2 COR. ii. 14 : Thanks be to God, which always causeth us to triumph in Christ. 1 JOHN. iv. 4 : Ye are of God, little children, and have overcome them : because greater is he that is in you, than he that is in the world. *do.* v. 4, 5 : Whatsoever is born of God overcometh the world : and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ? REV. xii. 11 : They overcame him by the blood of the Lamb.

¹ ΕΡΗ. i. 20, 21 : And set him [*Christ*] far above all principality, and power, and might, and dominion, and every name that is named. *do.* vi. 12 : We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world. COL. i. 16 : By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers. *do.* ii. 15 : Having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. 1 PET. iii. 22 : Angels and authorities and powers being made subject unto him.

^m JOHN, x. 28, 29 : And I give unto them eternal life ; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all ; and no man is able to pluck them out of my Father's hand.

CHAP. IX.

^a 2 COR. xii. 19 : Again, think ye that we excuse ourselves unto you ? we speak before God in Christ : but we do all things, dearly beloved, for your edifying. 1 TIM. ii. 7 : Whereunto I am ordained a preacher, and an apostle, (I speak the truth in

science also bearing me witness in the Holy Ghost,

2 ^b That I have great heaviness and continual sorrow in my heart.

3 For I could ^c wish that myself were accursed¹ from Christ² for my brethren, my kinsmen according to the flesh :

4 ^d Who are Israelites ; to whom *pertaineth* the ^e adoption, and the ^f glory, and the ^g cove-

¹ separated. *A. V.* an anathema. *Rh. Ham. Dod. Wk.* ² after the example of Christ. *Dod.*

Christ, and lie not;) a teacher of the Gentiles in faith and verity. See on ROM. i. 9.

^b ROM. x. 1.

^c EXOD. xxxii. 32 : Yet now, if thou wilt forgive their sin — ; and if not, blot me, I pray thee, out of thy book which thou hast written.

^d DEUT. vii. 6 : Thou art a holy people unto the LORD thy God : the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

^e EXOD. iv. 22 : Thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn. DEUT. x. 15 : Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. *do.* xiv. 1 : Ye are the children of the LORD your God. JER. xxxi. 9 : I am a father to Israel, and Ephraim is my firstborn.

^f I SAM. iv. 22 : The glory is departed from Israel : for the ark of God is taken. I KINGS, viii. 10, 11 : And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud : for the glory of the LORD had filled the house of the LORD. Ps. lxxiii. 2 : To see thy power and thy glory, so as I have seen thee in the sanctuary. *do.* lxxviii. 61 : And delivered his strength into captivity, and his glory into the enemy's hand. *do.* xc. 16 : Let thy work appear unto thy servants, and thy glory unto their children. ISA. lx. 19 : The sun shall be no more thy light by day ; neither for brightness shall the moon give light unto thee : but the LORD shall be unto thee an everlasting light, and thy God thy glory.

^g GEN. xvii. 2 : And I will make my covenant between me and ^h will multiply thee exceedingly. DEUT. xxix,

nants,³ and the ^h giving of the law, and ⁱ the service ⁴ of God, and the ^k promises ;

5 ^l Whose *are* the fathers, and ^m of whom as concerning⁵ the flesh Christ *came*, ⁿ who is over all, God blessed for ever. Amen.

³ testaments. *A. V.* ⁴ the worship. *Ham.* ⁵ according to. *We.*

14, 15 : Neither with you only do I make this covenant and this oath ; but with him that standeth here with us this day before the LORD our God, and also with him that is not here with us this day. JER. xxxi. 33 : But this shall be the covenant that I will make with the house of Israel ; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people. ACTS, iii. 25 : Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. HEB. viii. 8—10 : For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah : Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt ; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord ; I will put my laws into their mind, and write them in their hearts : and I will be to them a God, and they shall be to me a people.

^b Ps. xiv. 7, 19. See on ROM. iii. 2.

ⁱ EXOD. xii. 25 : And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. HEB. ix. 1 : Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

^k ACTS, xiii. 32, 33 : We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same. ROM. iii. 2 : Unto them [*the Jews*] were committed the oracles of God. EPH. ii. 12 : Aliens from the commonwealth of Israel, and strangers from the covenants of promise.

^l DEUT. x. 15 : Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. ROM. xi. 28 : As concerning the Gospel, they are enemies for your sakes : but as touching the election, they are beloved for the fathers' sakes.

^m See on MAT. i. 1 ; and on JOHN, i. 14.

ⁿ JER. xxiii. 6 : This is his name whereby he shall be called,

6 *Not as though⁶ the word of God hath taken none effect.⁷ For they⁸ are not all Israel, which are of Israel :

7 *Neither, because they are the seed of Abraham, are they all⁹ children : but, In¹⁰ Isaac shall thy seed be called.⁸

⁶ But it is not possible that. *Ham.* ⁷ should have miscarried. *Ham.* ⁸ the seed be called to thee. *Ham.*

THE LORD OUR RIGHTEOUSNESS. JOHN, i. 1 : The Word was God. ACTS, x. 36 : Preaching peace by Jesus Christ : he is Lord of all. *do.* xx. 28 : Take heed therefore unto yourselves, and to all the flock—to feed the Church of God. ROM. x. 12, 13 : The same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. HEB. i. 8 : Unto the Son he saith, Thy throne, O God, is for ever and ever. 1 JOHN, v. 20 : And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

*ISA. lv. 11 : So shall my word be that goeth forth out of my mouth : it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. See on ROM. iii. 3.

*ROM. iv. 12, 16 : The father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. Therefore it is of faith, that it might be by grace ; to the end the promise might be sure to all the seed ; not to that only which is of the law, but to that also which is of the faith of Abraham ; who is the father of us all. See on ROM. ii. 28, 29.

*GAL. iv. 23 : He who was of the bondwoman was born after the flesh ; but he of the freewoman was by promise.

*JOHN, viii. 37, 39 : I know that ye are Abraham's seed. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

*GEN. xxi. 10, 12 : Wherefore she said unto Abraham, Cast out this bondwoman and her son : for the son of this bondwoman shall not be heir with my son, even with Isaac. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman ; in all that Sarah hath said unto thee, hearken unto her voice ; for in Isaac shall thy seed be called. HEB. xi. 18 : Of whom it was said, Thy seed shall be called.

8 That is, They which are the children of the flesh, these *are* not the children of God: but the ¹ children of the promise are counted for the seed.

9 For this *is* the word of promise, ^u At this time will I come, and Sarah shall have a son.

10 And not only *this*; but when ^v Rebecca also had conceived by one, *even* by our father Isaac;

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of ^w him that calleth;)

12 It was said unto her, ^x The elder ⁹ shall serve the younger.¹⁰

13 As it is written, ^y Jacob have I loved, but Esau have I hated.

⁹ the greater. *A. V.* ¹⁰ the lesser. *A. V.*

¹ GAL. iv. 28: Now we, brethren, as Isaac was, are the children of promise.

^u GEN. xviii. 10, 14: And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

^v GEN. xxv. 21: And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived.

^w ROM. iv. 17: God, who quickeneth the dead, and calleth those things which be not as though they were. *do.* viii. 28.

^x GEN. xxv. 23: The LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. 2 SAM. viii. 14: And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants.

^y DEUT. xxi. 15: If a man have two wives, one beloved, and another hated, and they have borne him children, both the beloved and the hated; and if the firstborn son be her's that was hated. PRO. xiii. 24: He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes. MAL. i. 2, 3:

14 What shall we say then? *Is there* ^a unrighteousness with God? God forbid.

15 For he saith to Moses, I will have ^a mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy.¹¹

17 For the ^b Scripture saith unto Pharaoh, ^c Even for this same purpose have I raised thee up, that I might show my power in thee, and

¹¹ God having mercy. *Wi.*

I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. MAT. x. 37: He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. LUKE, xiv. 26: If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. JOHN, xii. 25: He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

^a DEUT. xxxii. 4: All his ways are judgment: a God of truth and without iniquity, just and right is he. 2 CHR. xix. 7: There is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts. JOB, viii. 3: Doth God pervert judgment? or doth the Almighty pervert justice? *do.* xxxiv. 10: Far be it from God that he should do wickedness, and from the Almighty that he should commit iniquity. Ps. xcii. 15: There is no unrighteousness in him.

^a EXOD. xxxiii. 19: I will make all my goodness to pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

^b GAL. iii. 8, 22: The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

^c EXOD. ix. 16: In very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth.

that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For ^d who hath resisted his will?¹²

20 Nay but, O man, who art thou that repliest against God?¹³ ^e Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 ^f Hath not the potter power over the clay,

¹² counsel, or decree. *Br.* ¹³ answerest again, or disputest with God. *JOB, xxxiii. 13. A. V.*

^d 2 *CHR. xx. 6*: And said, O LORD God of our fathers, art not thou God in heaven? and rulest thou not over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? *JOB, ix. 12*: Behold, he taketh away, who can hinder him? who will say unto him, What doest thou? *do. xxiii. 13*: But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth. *do. xxxiii. 13*: Why dost thou strive against him? for he giveth not account of any of his matters. *DAN. iv. 35*: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

^e *ISA. xxix. 16*: Shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? *do. xlv. 9*: Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? *do. lxiv. 8*: But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.

^f *PRO. xvi. 4*: The LORD hath made all things for himself: yea, even the wicked for the day of evil. *JER. xviii. 6*: O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel. *WISD. xv. 7*: The potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the

of the same lump to make ^εone vessel unto honour, and another unto dishonour?

22 *What* if God, willing to show *his* wrath, and to make his power known, endured with much longsuffering the ^hvessels of wrath ⁱfitted ^{l4}to destruction :

23 And that he might make known the ^kriches of his glory on the vessels of mercy, which he had ^lafore prepared unto glory,

24 Even us, whom he hath called, ^mnot of the Jews only, but also of the Gentiles?

25 As he saith also in ⁿOsee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the ^oplace where it was said unto them, *Ye are not*

^{l4} made up. *A. V.*

vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.

^ε 2 TIM. ii. 20: But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

^h 1 THES. i. 10: Jesus, which delivered us from the wrath to come. *do.* v. 9: God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

ⁱ 1 PET. ii. 8: A stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. JUDE, 4: There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men.

^k See on ROM. ii. 4.

^l ROM. viii. 28—30.

^m ROM. iii. 29: Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also.

ⁿ Hos. ii. 23: I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God. 1 PET. ii. 10: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

^o Hos. i. 9, 10: Ye are not my people, and I will not be your God. Yet the number of the children of Israel shall be as the

my people ; there shall they be called the children¹⁵ of the living God.

27 Esaias also crieth concerning Israel, ^p Though the number of the children of Israel be as the sand of the sea, a ^q remnant¹⁶ shall be saved :¹⁷

28 For he will finish the work,¹⁸ and cut *it* short in righteousness : ^r because a short work will the Lord make upon the earth.

29 And as Esaias said before, ^s Except the Lord of Sabaoth had left us a seed, ^t we had been as Sodoma, and been made like unto Gomorrhah.

¹⁵ sons. *Rh. Pu.* ¹⁶ but a remnant. *Co. Ma.* ¹⁷ escape. *Ham.* ¹⁸ the account. *A. V.*

sand of the sea, which cannot be measured nor numbered ; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

^p ISA. x. 22, 23 : Though thy people Israel be as the sand of the sea, yet a remnant of them shall return : the consumption decreed shall overflow with righteousness. For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

^q ROM. xi. 5 : Even so then at this present time also there is a remnant according to the election of grace.

^r ISA. xxviii. 22 : Now therefore be ye not mockers, lest your bands be made strong : for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.

^s ISA. i. 9 : Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. LAM. iii. 22 : It is of the LORD's mercies that we are not consumed, because his compassions fail not.

^t GEN. xix. 24, 25 : Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven ; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. ISA. xliii. 19 : Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. JER. l. 40 : As God overthrew Sodom and Gomorrah and the neighbour cities thereof, so shall the LORD ; so shall no man abide there, neither shall any of man dwell therein.

30 What shall we say then? ^uThat the Gentiles, which followed not after righteousness, have attained to righteousness, ^veven the righteousness which is of faith.

31 But Israel, which ^wfollowed after the law of righteousness, ^xhath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they ^ystumbled at that stumblingstone;

33 As it is written, Behold, I ^zlay in Sion a stumblingstone and rock of offence: and whosoever ^abelieveth on him shall not be ashamed.¹⁹

CHAP. X.

5 The Scripture sheweth the difference betwixt the righteousness of the law, and this of faith, 11 and that all, both Jew and Gentile, that believe, shall not be confounded, 18 and that the Gentiles shall receive the word and believe: 19 Israel was not ignorant of these things.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a ^azeal of God, but not according to knowledge.

3 For they being ignorant of ^bGod's righteous-

¹⁹confounded. *A. V.*

^u ROM. iv. 11: And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. *do.* x. 20.

^v See on ROM. i. 17.

^w ROM. x. 2, 3: *do.* xi. 7.

^x GAL. v. 4: Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

^y See on LUKE, ii. 34.

^z See on LUKE, ii. 34.

^a ROM. x. 11.

CHAP. X.

^a See on ACTS, xxi. 20.

^b ROM. ix. 30. See on ROM. i. 17.

ness,¹ and going about² to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For ^cChrist *is* the end³ of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, ^aThat the man which doeth those things shall live by them.

6 But⁴ the righteousness which is of faith speaketh on this wise, ^eSay not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above* :)

7 Or, Who shall descend into the deep?⁵ (that is, to bring up Christ again from the dead.)

8 But what saith it? The word⁶ is nigh⁷ thee, *even* in thy mouth, and in thy heart: that is, the ^fword of faith, which we preach;

9 That if thou shalt ^gconfess with thy mouth

¹ the righteousness that availeth before God. *Co.* ² seeking. *Wi. Pu.*
³ the perfection. *Br.* ⁴ Whereas. ⁵ the abyss. *Wh.* ⁶ the Scripture. *Wi.*

^c MAT. v. 17: Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil. GAL. iii. 24. See on ACTS, xiii. 38, 39.

^d NUM. ix. 29: They dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, which if a man do, he shall live in them. See on LUKE, x. 28.

^e DEUT. xxx. 11—13: This commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

^f DEUT. xxx. 14: But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

^g MAT. x. 32: Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. LUKE, xii. 8: Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. ACTS, viii. 37: If thou believest with all thine heart, thou mayest [*be baptized*]. And he an-

the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness;⁷ and with the mouth confession is made unto salvation.

11 For the Scripture saith, Whosoever^h believeth on him shall not be ashamed.⁸

12 For there isⁱ no difference between the Jew and the Greek: for the same^k Lord over all is^l rich⁹ unto all that call upon him.

13 For^m whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hearⁿ without a preacher?

⁷ justification. *Whit.* ⁸ confounded. *Bi. Rh.* ⁹ he is the same Lord of all, rich. *Ham.*

swered and said, I believe that Jesus Christ is the Son of God. I JOHN, iv. 2: Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God.

^h ISA. xxviii. 16: Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. *do.* xlix. 23: Kings shall be thy nursing fathers, and their queens thy nursing mothers—and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me. JER. xvii. 7: Blessed is the man that trusteth in the LORD, and whose hope the LORD is. ROM. ix. 33: Whosoever believeth on him shall not be ashamed.

ⁱ See on ACTS, x. 35.

^k ACTS, x. 36: Preaching peace by Jesus Christ: (he is Lord of all.) ROM. iii. 29: Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also. I TIM. ii. 5: There is one God, and one mediator between God and men, the man Christ Jesus.

^l EPH. i. 7: *do.* ii. 4. 7: see on ROM. ii. 4.

^m See on ACTS, ii. 21, and on *do.* vii. 59.

ⁿ JOHN, xv. 22: If I had not come and spoken unto them, they had not had sin. TIT. i. 3: [*God*] hath in due times

15 And how shall they preach, except they be sent? as it is written, ° How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!¹⁰

16 But ^p they have not all obeyed the Gospel. For Esaias saith, ^q Lord, who hath believed our¹¹ report?¹²

17 So then ^r faith *cometh* by hearing, and hearing by the word of God.

18 But I say,¹³ Have they not heard? Yes verily, their ^s sound went into all the earth, and their words unto the ^t ends of the world.

19 But I say,¹⁴ Did not Israel know? First

¹⁰ that preach peace that bring good tidings. *Co.* ¹¹ Gr. the hearing of us. *A. V.* ¹² preaching. *A. V.* ¹³ I ask. *Ma. Cr.* ¹⁴ I demand. *Gen.*

manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour.

° ISA. lii. 7: How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! NAH. i. 15: Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace.

^p ACTS, xxviii. 24: And some believed the things which were spoken, and some believed not. ROM. iii. 3: For what if some did not believe? shall their unbelief make the faith of God without effect? HEB. iv. 2: Unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

^q ISA. liii. 1: Who hath believed our report? and to whom is the arm of the LORD revealed? JOHN, xii. 38: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report?

^r I COR. i. 21: It pleased God by the foolishness of preaching to save them that believe. EPH. i. 13: In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation.

^s MARK, xvi. 15: And he said unto them, Go ye into all the world, and preach the Gospel to every creature. See on MAT. xxiv. 14.

^t I KINGS, xviii. 10: As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee. MAT. iv. 8: Again, the devil taketh him up into an

Moses saith, I will ^uprovoke you to jealousy ¹⁵ by *them that are* no people, and by a ^vfoolish nation I will anger you.

20 But Esaias is very bold, and saith, I was ^wfound of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, ^xAll day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAP. XI.

1 God hath not cast off all Israel: 7 Some were elected, though the rest were hardened: 16 there is hope of their conversion: 18 the Gentiles may not insult upon them: 26 for there is a promise of their salvation: 33 God's judgments are unsearchable.

I Say then, Hath God ^acast away his people?

¹⁵ bring you to emulation. *Rh.*

exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them.

^u DEUT. iv. 6: Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. *do.* xxxii. 21: I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. ROM. xi. 11.

^v TIT. iii. 3: For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another

^w ISA. lxxv. 1: I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name. ROM. ix. 30.

^x ISA. lxxv. 2: I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts.

CHAP. XI.

^a 1 SAM. xii. 22: The LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people. PS. xciv. 14: The LORD will not cast off his people, neither will he forsake his inheritance. JER. xxxi. 37: Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have ^asaith the LORD.

God forbid. For ^b I also am an Israelite, of the seed¹ of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he ^c foreknew. Wot ye not what the Scripture saith of Elias?² how he maketh intercession³ to God against Israel, saying,

3 ^d Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? ^e I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*.

5 Even so then at this present time also there is a ^f remnant according to the election of grace.

6 And ^g if by grace, then *is it* no more of

¹ of the offspring. *Pu.* ² Gr. in Elias. *A. V.* in the history of Elias.
³ brings a charge. *Ham.*

^b ACTS, xxii. 3: I am verily a man which am a Jew. 2 COR. xi. 22: Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. PHI. iii. 5: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews.

^c See on ROM. viii. 29.

^d 1 KINGS, xix. 10, 14: I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

^e 1 KINGS, xix. 18: I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

^f ROM. ix. 27: Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

^g DEUT. ix. 4: Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD

works : otherwise grace is no more grace. But if *it be* of works, then is it no more grace : otherwise work is no more work.

7 What then ? ^h Israel hath not obtained that which he seeketh for ; but the election hath obtained it, and the ⁱ rest were blinded⁴

8 (According as it is written, ^k God hath given them the spirit of slumber,⁵ eyes that they should not see, and ears that they should not hear ;) unto this day.

9 And David saith, ^l Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them :

10 Let their eyes be darkened,⁶ that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall?⁷ God forbid : but *rather* ^m through

⁴ hardened. 2 Col. iii. 14. *A. V.* ⁵ remorse. *A. V.* ⁶ blinded. *Co. Ma. Cr. Bi.* ⁷ offence. *Rh. Pu.*

doth drive them out from before thee. ROM. iv. 4, 5 : Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. GAL. v. 4 : Christ is become of no effect unto you, whosoever of you are justified by the law ; ye are fallen from grace. EPH. ii. 8 : For by grace are ye saved through faith ; and that not of yourselves : it is the gift of God.

^h ROM. ix. 31 : Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. ROM. x. 3.

^l See on MAT. xiii. 14.

^k DEUT. xxix. 4 : Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. See on MAT. xiii. 14.

^l PS. lxi. 22, 23 : Let their table become a snare before them : and that which should have been for their welfare, let it become a trap. Let their eyes be darkened, that they see not ; and make their loins continually to shake.

^m ACTS, xiii. 45, 46 : When the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was neces-

their fall salvation *is come* unto the Gentiles, for to ^a provoke them to jealousy.⁸

12 Now if the fall of them *be* the riches of the world, and the diminishing ⁹ of them the riches of the Gentiles ; how much more their fulness ?¹⁰

13 For I speak to you Gentiles, inasmuch as ^o I am the apostle of the Gentiles, I magnify ¹¹ mine office :

14 If by any means I may provoke to emulation ¹² *them which are* my flesh, and might ^p save some of them.

⁸ to follow them. *Gen.* ⁹ decay, or loss. *A. V.* ¹⁰ how much more should it be so, if they all believed? *Ma.* ¹¹ will honour. *Rh.* ¹² to follow them. *Gen.*

sary that the word of God should first have been spoken to you : but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. *do.* xviii. 6 : And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads ; I am clean : from henceforth I will go unto the Gentiles. *do.* xxii. 18, 21 : And saw him [*Ananias*] saying unto me, Make haste, and get thee quickly out of Jerusalem : for they will not receive thy testimony concerning me. And he said unto me, Depart : for I will send thee far hence unto the Gentiles. *do.* xxviii. 24, 28 : And some believed the things which were spoken, and some believed not. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

^a ROM. x. 19.

^o See on Acts, ix. 15.

^p MAT. xviii. 15 : If he shall hear thee, thou hast gained thy brother. 1 COR. vii. 16 : For what knowest thou, O wife, whether thou shalt save thy husband ? or how knowest thou, O man, whether thou shalt save thy wife ? *do.* ix. 19, 22 : I made myself a servant unto all, that I might gain the more. I am made all things to all men, that I might by all means save some. 1 TIM. iv. 16 : Take heed unto thyself, and unto the doctrine ; continue in them : for in doing this thou shalt both save thyself, and them that hear thee. JAMES, v. 20 : He that converteth the sinner from the error of his way shall save a soul from death. 1 PET. iii. 1 : Likewise, ye wives, be in subjection to your own husbands ; that, if any obey not the word, they also may without the word be won by the conversation of

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of them *be*, but life from the dead ?

16 For ⁹ if ¹³ the firstfruit *be* holy, the lump is also *holy* : and if the root *be* holy, so *are* the branches.

17 And if some of the ^r branches be broken off, and thou, being a ^s wild olive tree, wert ¹ grafted in among them, ¹⁴ and with them partakest of the root and fatness of the olive tree ;

18 ^u Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

¹³ And if. *Ham.* ¹⁴ for them. *A. V.*

the wives. JUDE, 23 : Others save with fear, pulling them out of the fire.

⁹ LEV. xxiii. 10 : Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest. NUMB. xv. 18—21 : Speak unto the children of Israel, and say unto them, When ye come into the whither I bring you, then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD. Ye shall offer up a cake of the first of your dough for an heave offering : as ye do the heave offering of the threshingfloor, so shall ye heave it. Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

^r JER. xi. 16 : The LORD called thy name, A green olive tree, fair, and of goodly fruit : with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

^s ACTS, ii. 39 : For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. EPH. ii. 12, 13 : That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world : but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

¹ EPH. iii. 6 : That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the Gospel.

^u 1 COR. x. 12 : The words under ver. 20.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well ; because of unbelief they were broken off, and thou standest by faith. ^v Be not high-minded, but ^w fear :

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God : on them which fell, severity ; but toward thee, goodness, ^x if thou continue in *his* goodness : otherwise thou also shalt be ^y cut off.

23 And they also, ^z if they abide not in unbelief, shall be grafted in : for God is able to graft them in again.

24 For if thou wert cut out of the olive tree which is wild by nature,¹⁵ and wert grafted contrary to nature into a good olive tree : how much

¹⁵ cut off from the wild olive tree which was natural to thee. *Ham.*

^v ROM. xii. 16.

^w PRO. xxviii. 14 : Happy is the man that feareth alway : but he that hardeneth his heart shall fall into mischief. ISA. lxvi. 2 : To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. 1 COR. x. 12 : Let him that thinketh he standeth take heed lest he fall. PHI. ii. 12 : Work out your own salvation with fear and trembling.

^x 1 COR. xv. 2 : By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. HEB. iii. 6, 14 : Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. *do.* x. 23, 38 : Let us hold fast the profession of our faith without wavering ; (for he is faithful that promised.) Now the just shall live by faith : but if any man draw back, my soul shall have no pleasure in him.

^y JOHN, xv. 2 : Every branch in me that beareth not fruit he taketh away : and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

^z 2 COR. iii. 16 : Nevertheless when it shall turn to the Lord, the vail shall be taken away.

more shall these, which be the natural *branches*,¹⁶ be grafted into their own olive tree ?

25 For I would not, brethren, that ye should be ignorant of this mystery ;¹⁷ lest ye should be ^a wise in your own conceits ; that ^b blindness¹⁸ in part is happened to Israel, ^c until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved : as it is written, ^d There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob :

27 For this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the Gospel, *they are* enemies for your sakes : but as touching the election, *they are* ^e beloved for the fathers'¹⁹ sakes.

¹⁶ which are according to nature. *Ham.* ¹⁷ secret. *Co. Ma. Gen.*
¹⁸ hardness. *A. V.* ¹⁹ their fathers. *Co.*

^a ROM. xii. 16. The words under ver. 20.

^b Ver. 7. 2 COR. iii. 14 : But their minds were blinded : for until this day remaineth the same vail untaken away in the reading of the old testament ; which vail is done away in Christ.

^c LUKE, xxi. 24 : Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. REV. vii. 9 : After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb.

^d Ps. xiv. 7 : O that the salvation of Israel were come out of Zion ! ISA. xxvii. 9 : By this therefore shall the iniquity of Jacob be purged ; and this is all the fruit to take away his sin. *do.* lix. 20 : The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. JER. xxxi. 31, &c : Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah, &c. HEB. viii. 8 : For finding fault with them, he saith, Behold, the days come, saith the Lord, when, &c. as in Jeremiah. *do.* x. 16 : This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them.

^e DEUT. vii. 8 : But because the LORD loved you, and be-

29 For the gifts and calling of God *are* ^f without repentance.

30 For as ye in ^e times past have not believed ²⁰ God, yet have now obtained mercy through their unbelief:²¹

31 Even so have these also now not believed,²² that through your mercy ²³ they also may obtain mercy.

32 For ^h God hath concluded them all ²⁴ in unbelief,²⁵ that he might have mercy upon all.

33 ⁱ O the depth of the riches both of the wisdom and knowledge of God! how ^k unsearch-

²⁰ obeyed. *A. V.* ²¹ disobedience. *We.* ²² obeyed. *A. V.* ²³ the mercy bestowed on you. *Wh.* ²⁴ shut them all up together. *A. V.* ²⁵ disobedience. *We. Pu.*

cause he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. *do. ix. 5*: Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob. *do. x. 15*: Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day.

^f NUMB. xxiii. 19. See on ROM. iii. 3.

^e EPH. ii. 2: Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. COL. iii. 7: In the which ye also walked some time, when ye lived in them.

^h GAL. iii. 22. See on ROM. iii. 23.

ⁱ PS. cvii. 8, &c: Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

^k JOB, v. 9: Which doeth great things and unsearchable; marvellous things without number. *do. ix. 10*: Which doeth great things past finding out; yea, and wonders without number. *do. xi. 7*: Canst thou by searching find out God? canst thou find out the Almighty unto perfection? PS. xxxvi. 6: Thy righteousness is like the great mountains; thy judgments

able *are* his judgments, and his ways past finding out!

34 For who hath ¹known the mind of the Lord? or ^mwho hath been his counsellor?

35 Or who hath first ⁿgiven to him, and it shall be recompensed unto him again?

36 For ^oof him, and through him, and to him, *are* all things: ^pto whom ²⁶*be* glory for ever. Amen.

²⁶ to him. *A. V.*

are a great deep. *do.* xcii. 5: O LORD, how great are thy works! and thy thoughts are very deep. 2 *ESDR.* v. 40: Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgment, or in the end the love that I have promised unto my people. *ECCLUS.* xviii. 4: To whom hath he given power to declare his works? and who shall find out his noble acts?

¹*JOB*, xv. 8: Hast thou heard the secret of God? and dost thou restrain wisdom to thyself? *ISA.* xl. 13: Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? *JER.* xxiii. 18: Who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it? *WISD.* ix. 13: What man is he that can know the counsel of God? or who can think what the will of the Lord is? *ECCLUS.* xlii. 21: Unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor. 1 *COR.* ii. 16: Who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ.

^m*JOB*, xxxvi. 22: Behold, God exalteth by his power: who teacheth like him?

ⁿ*JOB*, xxxv. 7: If thou be righteous, what givest thou him? or what receiveth he of thine hand? *do.* xli. 11: Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine.

^o See on *JOHN*, i. 3.

^p*GAL.* i. 5: To whom be glory for ever and ever. Amen. 1 *TIM.* i. 17: Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. 2 *TIM.* iv. 18: And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen. *HEB.* xiii. 21: Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

CHAP. XII.

¹ *God's mercies must move us to please God : 3 no man must think too well of himself, 6 but attend, every one, on that calling wherein he is placed : 9 love, and many other duties, are required of us : 19 revenge is specially forbidden.*

I ^a Beseech you therefore, brethren, by the mercies of God, ^b that ye ^c present your bodies a ^d living sacrifice, holy, acceptable unto God, *which is your reasonable service.*

2 And be not ^e conformed to this world : but

1 PET. v. 11 : To him be glory and dominion for ever and ever. Amen. 2 PET. iii. 18 : But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. JUDE, 25 : To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. REV. i. 6 : And hath made us kings and Priests unto God and his Father ; to him be glory and dominion for ever and ever. Amen.

CHAP. XII.

^a 2 COR. x. 1 : Now I Paul myself beseech you by the meekness and gentleness of Christ.

^b 1 PET. ii. 5 : Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

^c P^s. l. 13, 14 : Will I eat the flesh of bulls, or drink the blood of goats ? Offer unto God thanksgiving ; and pay thy vows unto the most high. ROM. vi. 13, 16, 19 : Neither yield ye your members as instruments of unrighteousness unto sin : but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness ? I speak after the manner of men because of the infirmity of your flesh : for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity ; even so now yield your members servants to righteousness unto holiness. 1 COR. vi. 13, 20 : Meats for the belly, and the belly for meats : but God shall destroy both it and them. Now the body is not for fornication, but for the Lord ; and the Lord for the body. Ye are bought with a price : therefore glorify God in your body, and in your spirit, which are God's.

^d HEB. x. 20 : By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.

^e EXOD. xxiii. 2 : Thou shalt not follow a multitude to do evil. WISD. ii. 12 : Let us lie in wait for the righteous :

be ye ^f transformed by the renewing of your mind, that ye may ^e prove ¹ what *is* that good, and acceptable, and perfect, will of God.

3 For I say, ^h through the grace given unto me, to every man that is among you, ⁱ not to think *of himself* more highly than he ought to think; but to think soberly, ² according as God hath ^k dealt to every man the measure of faith.

¹ discern and approve. *Whit. Rh.*

² Gr. to sobriety. *A. V.*

because he is not for our turn, and he is clean contrary to our doings; he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education. 1 PET. i. 14: As obedient children, not fashioning yourselves according to the former lusts in your ignorance. 1 JOHN, ii. 15: Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

^f EPH. i. 18: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. *do.* iv. 22—24: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. COL. i. 21, 22: You, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and un-reproveable in his sight. *do.* iii. 10: And have put on the new man, which is renewed in knowledge after the image of him that created him.

^e EPH. v. 10, 17. See on 1 THESS. iv. 3.

^h See on ROM. i. 5.

ⁱ Ver. 16. PRO. iii. 7: Be not wise in thine own eyes. *do.* xxv. 27: For men to search their own glory is not glory. *do.* xxvi. 12, 16: Seest thou a man wise in his own conceit? there is more hope of a fool than of him. The sluggard is wiser in his own conceit than seven men that can render a reason. ECCLES. vii. 16: Neither make thyself overwise. ISA. v. 21: Woe unto them that are wise in their own eyes, and prudent in their own sight! ROM. xi. 20, 25.

^k MAT. xxv. 15: Unto one he gave five talents, to another two, and to another one; to every man according to his several ability. 1 COR. xii. 7, 11: The manifestation of the Spirit is

4 For as we have many members in one body, and³ all¹ members have not the same office :

5 So^m we, *being* many, are one body in Christ, and every one members one of another.

6ⁿ Having then gifts differing^o according to

³ but. *Whit.*

given to every man to profit withal. All these worketh that one and the selfsame Spirit, dividing to every man severally as he will. *EPH. iv. 7* : Unto every one of us is given grace according to the measure of the gift of Christ.

¹ *1 COR. xii. 12, 13* : As the body is one, and hath many members, and all the members of that one body, being many, are one body : so also is Christ. For by one Spirit are we all baptized into one body. *EPH. iv. 4, 16* : There is one body, and one Spirit, even as ye are called in one hope of your calling. From whom [*Christ*] the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

^m *1 COR. vi. 15* : Know ye not that your bodies are the members of Christ? *do. x. 17* : We being many are one bread, and one body. *do. xi. 3* : The head of every man is Christ *do. xii. 20, 27* : But now are they many members, yet but one body. Now ye are the body of Christ, and members in particular. *EPH. i. 22, 23* : And gave him to be the head over all things to the Church, which is his body. *do. ii. 16, 21* : That he might reconcile both unto God in one body by the cross. In whom all the building fitly framed together groweth unto an holy temple in the Lord. *do. iv. 12, 15, 16, 25* : For the edifying of the body of Christ. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ : from whom, &c. as under ver. 4. Wherefore putting away lying, speak every man truth with his neighbour : for we are members one of another. *do. v. 23, 30* : Christ is the head of the Church. We are members of his body, of his flesh, and of his bones. *COL. i. 18, 24* : He is the head of the body, the Church.—Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the Church.

^o *1 COR. xii. 4, 7* : Now there are diversities of gifts, but the same Spirit. But the manifestation of the Spirit is given to every man to profit withal. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he

the grace that is given to us, whether ^p prophecy, *let us prophesy* according to the proportion of faith ;

7 Or ^q ministry, *let us wait on our ministering* : or he that ^r teacheth, on teaching ;

8 Or he that ^s exhorteth, on exhortation : he that ^t giveth,⁴ *let him do it with* ^u simplicity ;⁵ he

⁴ imparteth. *A. V.* ⁵ liberally. 2 Cor. viii. 2. *A. V.*

will. *EPH. iv. 7* : Unto every one of us is given grace according to the measure of the gift of Christ. *HEB. ii. 4* : God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will. *1 PET. iv. 10, 11* : As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God ; if any man minister, let him do it as of the ability which God giveth : that God in all things may be glorified through Jesus Christ.

^o Ver. 3.

^p See on *ACTS. xi. 27.*

^q *1 COR. xii. 5* : There are differences of administrations, but the same Lord.

^r *ACTS. xiii. 1* : There were in the church that was at Antioch certain prophets and teachers ; as Barnabas. *do. xx. 28* : Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God. *EPH. iv. 11, 12* : He gave some—pastors and teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. *GAL. vi. 6* : Let him that is taught in the word communicate unto him that teacheth in all good things. *1 TIM. v. 17* : Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. *1 PET. v. 2* : Feed the flock of God which is among you.

^s *1 COR. xiv. 3* : But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. *ACTS. xv. 32.* See on *ACTS. xiii. 43.*

^t *MAT. vi. 1—3* : Take heed that ye do not your alms before men, to be seen of them : otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest ~~thine~~ alms, do not sound a trumpet before thee. But when thou doest alms, let not thy left hand know what thy right hand doeth.

^u *2 COR. viii. 2* : Their deep poverty abounded unto the richness of their liberality.

that ^vruleth, with diligence; he that showeth mercy, with ^wcheerfulness.

9 *Let* ^xlove be without dissimulation. ^yAbhor that which is evil; cleave to that which is good.

10 ^z*Be* kindly affectionate one to another with brotherly love;⁶ in honour ^apreferring one another;

⁶in the love of the brethren. *A. V.*

^v ACTS, xx. 28: Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. 1 THESS. v. 12: We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you. 1 TIM. v. 17: Let the elders which rule well be counted worthy of double honour, especially they who labour in the word and doctrine. HEB. xiii. 17, 24: Obey them that have the rule over you, and submit yourselves. Salute all them that have the rule over you. 1 PET. v. 2: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind.

^w 2 COR. ix. 7: God loveth a cheerful giver.

^x 1 TIM. i. 5; 1 PET. i. 22. See on JOHN, xiii. 34, 35.

^y PS. xxxiv. 14: Depart from evil, and do good. *do.* xxxvi. 4: He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil. *do.* xxxvii. 27: Depart from evil, and do good; and dwell for evermore. *do.* xcvii. 10: Ye that love the LORD, hate evil. *do.* ci. 3: I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me. *do.* cxix. 128: I esteem all thy precepts concerning all things to be right; and I hate every false way. PRO. viii. 13: The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouths, do I hate. ISA. i. 16, 17: Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well. AMOS, v. 14, 15: Seek good, and not evil, that ye may live. Hate the evil, and love the good, and establish judgment in the gate. 1 PET. iii. 10, 11: He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good. 3 JOHN, 11: Beloved, follow not that which is evil, but that which is good.

^z See on JOHN, xiii. 34, 35.

^a ECCLES. iii. 18: The greater thou art, the more humble thyself, and thou shalt find favour before the Lord. MAT. xx. 26: Whosoever will be great among you, let him be your

11 ^b Not slothful in business ; ^c fervent in spirit ;
^d serving the Lord ;

12 ^e Rejoicing in hope ; ^f patient in tribulation ;
^g continuing instant in prayer ;

minister. LUKE, xiv. 10 : When thou art bidden, go and sit down in the lowest room. ROM. xiii. 7 : Render therefore to all their dues : tribute to whom tribute is due ; custom to whom custom ; fear to whom fear ; honour to whom honour. EPH. v. 21 : Submitting yourselves one to another in the fear of God. PHI. ii. 3 : Let nothing be done through strife or vainglory ; but in lowliness of mind let each esteem other better than themselves. COL. iii. 12 : Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering. 1 PET. ii. 17 : Honour all men. *do.* v. 5 : Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility.

^b ECCLES. ix. 10 : Whatsoever thy hand findeth to do, do it with thy might ; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. ACTS, xx. 34, 35 : Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

^c See on ACTS, xviii. 25.

^d HEB. xii. 28 : Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.

^e LUKE, x. 20 : In this rejoice not, that the spirits are subject unto you ; but rather rejoice, because your names are written in heaven. ROM. v. 2 : By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. *do.* xv. 13 : Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. 2 COR. xiii. 11 : Be of good comfort. PHIL. iii. 1 : Finally, my brethren, rejoice in the Lord. *do.* iv. 4 : Rejoice in the Lord alway : and again I say, Rejoice. 1 THES. v. 16 : Rejoice evermore. HEB. iii. 6 : Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. 1 PET. iv. 13 : But rejoice, inasmuch as ye are partakers of Christ's sufferings ; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

^f JOB, ii. 10 : What ? shall we receive good at the hand of God, and shall we not receive evil ? LUKE, xxi. 19 : In your

13 ^h Distributing to the necessity of saints ;
ⁱ given to hospitality.

patience possess ye your souls. ROM. ii. 7 : To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life. *do.* v. 3, 4 : Knowing that tribulation worketh patience ; and patience, experience ; and experience, hope. 1 TIM. vi. 11 : But thou, O man of God, flee these things ; and follow after righteousness, godliness, faith, love, patience, meekness. HEB. x. 36 : For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. *do.* xii. 1 : Let us run with patience the race that is set before us. JAMES, i. 3, 4 : Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. *do.* v. 7 : Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. 1 PET. ii. 19, 20 : For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently ? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

² ACTS, ii. 42 : And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. *do.* xii. 5 : Peter therefore was kept in prison : but prayer was made without ceasing of the Church unto God for him. See on LUKE, xviii. 1.

^h PS. xli. 1 : Blessed is he that considereth the poor : the LORD will deliver him in time of trouble. HEB. vi. 10 : For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. *do.* xiii. 16 : But to do good and to communicate forget not : for with such sacrifices God is well pleased. 1 JOHN, iii. 17 : But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ? See on ACTS, xi. 29.

ⁱ GEN. xviii. 3, 4 : [*Abraham*] said, my Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree. *do.* xix. 2 : [*Lot*] said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet. ACTS, xvi. 15 : [*Lydia*] besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. 1 TIM. iii. 2 : A Bishop then must be blameless—given to hospitality. TIT. i. 8 : A lover of hospitality. HEB. xiii. 2 : Be not forget

14 ^k Bless them which persecute you : bless, and curse not.

15 ^l Rejoice with them that do rejoice, and weep with them that weep.

16 ^m *Be* of the same mind⁷ one toward another. ⁿ Mind not high things, but condescend to men of low estate.⁸ ^o Be not wise in your own conceits.

17 ^p Recompense to no man evil for evil. ^q Provide things honest⁹ in the sight of all men.

⁷ be entirely united. *Dod.* ⁸ be contented with mean things. *A. V.*
⁹ things honourable. *Whit.*

ful to entertain strangers, for thereby some have entertained angels unawares. 1 *PET.* iv. 9 : Use hospitality one to another without grudging.

^k See on *MAT.* v. 44.

^l *ECCLES.* vii. 34 : Fail not to be with them that weep, and mourn with them that mourn. *MAT.* xxv. 35, 36 : I was hungred, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me. *LUKE*, i. 58 : Her neighbours and her cousins heard how the Lord had showed great mercy upon her ; and they rejoiced with her. 1 *COR.* xii. 26 : Whether one member suffer, all the members suffer with it ; or one member be honoured, all the members rejoice with it. *GAL.* vi. 2 : Bear ye one another's burdens, and so fulfil the law of Christ. *HEB.* xiii. 3 : Remember them that are in bonds, as bound with them ; and them which suffer adversity, as being yourselves also in the body.

^m See on *JOHN*, xvii. 11.

ⁿ *PS.* cxxxi. 1 : LORD, my heart is not haughty, nor mine eyes lofty : neither do I exercise myself in great matters, or in things too high for me. *JER.* xlv. 5 : Seekest thou great things for thyself ? seek them not.

^o See on ver. 3.

^p See on *MAT.* v. 39.

^q *ROM.* xiv. 16 : Let not then your good be evil spoken of. 2 *COR.* viii. 21 : Providing for honest things, not only in the sight of the Lord, but also in the sight of men. *PHI.* iv. 8 : Whatsoever things are true, whatsoever things are honest—think on these things. 1 *THESS.* iv. 12 : That ye may walk honestly toward them that are without. *TIT.* ii. 8 : Sound speech, that cannot be condemned ; that he that is of the con-

18 If it be possible, as much as lieth in you,
^r live peaceably with all men.

19 Dearly beloved, ^s avenge not yourselves,
 but *rather* give place unto wrath : for it is written,
^t Vengeance is mine ; I will repay,¹⁰ saith the
 Lord.

20 ^u Therefore if thine enemy hunger, feed
 him ; if he thirst, give him drink : ^v for in so
 doing thou shalt heap coals of fire on his head.

¹⁰ recompense. *Pu.*

trary part may be ashamed, having no evil thing to say of you.
 1 PET. ii. 12 : Having your conversation honest among the
 Gentiles. *do.* iii. 16 : Having a good conscience ; that, whereas
 they speak evil of you, as of evildoers, they may be ashamed
 that falsely accuse your good conversation in Christ.

^r See on MARK, ix. 50.

^s Ver. 17. See on MAT. v. 39.

^t DEUT. xxxii. 35 : To me belongeth vengeance, and recom-
 pense. Ps. xciv. 1 : O LORD God, to whom vengeance be-
 longeth ; O God, to whom vengeance belongeth, show thyself.
 EZEK. xxv. 12, 13 : Thus saith the Lord God ; Because that
 Edom hath dealt against the house of Judah by taking venge-
 ance, and hath greatly offended, and revenged himself upon
 them ; therefore thus saith the Lord God ; I will also stretch
 out mine hand upon Edom. NAH. i. 2 : God is jealous, and
 the LORD revengeth ; the LORD revengeth, and is furious ; the
 LORD will take vengeance on his adversaries, and he reserveth
 wrath for his enemies. HEB. x. 30 : We know him that hath
 said, Vengeance belongeth unto me, I will recompense, saith
 the Lord.

^u EXOD. xxiii. 4, 5 : If thou meet thine enemy's ox or his
 ass going astray, thou shalt surely bring it back to him
 again. If thou see the ass of him that hateth thee lying under
 his burden, and wouldest forbear to help him, thou shalt surely
 help with him. PRO. xxv. 21, 22 : If thine enemy be hungry,
 give him bread to eat ; and if he be thirsty, give him water to
 drink : for thou shalt heap coals of fire upon his head, and the
 LORD shall reward thee. MAT. v. 44 : But I say unto you,
 Love your enemies, bless them that curse you, do good to them
 that hate you, and pray for them which despitefully use you,
 and persecute you.

^v 1 SAM. xxiv. 16, 17 : Saul said, Is this thy voice, my son
 David ? And Saul lifted up his voice and wept. And he said to
 David, Thou art more righteous than I : for thou hast re-

21 ^w Be not overcome of evil, but overcome evil with good.

CHAP. XIII.

1 *Subjection, and many other duties, we owe to the magistrates: 8 love is the fulfilling of the law: 11 gluttony and drunkenness, and the works of darkness, are out of season in the time of the Gospel.*

LET every soul be ^a subject unto the higher powers. For there is ^b no power but of ¹ God: the powers that be are ordained ² of God.

¹ but from. *Ham.* ² ordered. *A. V.*

warded me good, whereas I have rewarded thee evil. 2 *ESDR.* xvi. 53: Let not the sinner say that he hath not sinned: for God shall burn coals of fire upon his head, which saith before the LORD God and his glory, I have not sinned.

^{*} *PRO.* xvi. 32: He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

CHAP. XIII.

^a *TIT.* iii. 1: Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. 1 *PET.* ii. 13: Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme.

^b 1 *KINGS.* xi. 31: Thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee. *do.* xvi. 2: I exalted thee out of the dust, and made thee prince over my people Israel. *PRO.* viii. 15, 16: By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. *ISA.* xlv. 1: Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him. *DAN.* ii. 21: He changeth the times and the seasons: he removeth kings, and setteth up kings. *do.* iv. 25, 32: Till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. *HOS.* xiii. 11: I gave thee a king in mine anger, and took him away in my wrath. *WISD.* vi. 3: Power is given you of the LORD, and sovereignty from the Highest. *ECCLUS.* xvii. 17: In the division of the nations of the whole earth, he set a ruler over every people; but Israel is the LORD's portion. *JOHN.* xix. 11: Thou couldest have no power at all against me, except it were given thee from above.

2 Whosoever therefore resisteth ^c the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.³

3 For rulers ^d are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and ^e thou shalt have praise of the same:

4 For he is the minister of God ^f to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ^g ye must needs be subject, not only for wrath, but also for ^h conscience sake.

6 For for this cause ⁱ pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 ^k Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom

³ condemnation. *To. We.*

^c TIT. iii. 1: The words under ver. 1.

^d 2 SAM. xxiii. 3: The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. PRO. xiv. 35: The king's favour is toward a wise servant: but his wrath is against him that causeth shame. *do.* xvi. 13: Righteous lips are the delight of kings; and they love him that speaketh right.

^e 1 PET. ii. 14: For the punishment of evildoers, and for the praise of them that do well. *do.* iii. 13: And who is he that will harm you, if ye be followers of that which is good?

^f 1 KINGS, x. 9: Because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.

^g ECCLES. viii. 2: I counsel thee to keep the king's commandment, and that in regard of the oath of God.

^h 1 SAM. xxiv. 5: David's heart smote him, because he had cut off Saul's skirt. 1 PET. ii. 19: This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

ⁱ MAT. xxii. 21: Render unto Cæsar the things which are Cæsar's.

^k MARK, xii. 17. LUKE, xx. 25. See on MAT. xxii. 21.

custom; fear⁴ to whom fear;⁵ honour to whom honour.

8 Owe no man any thing, but to love one another: for he that ¹loveth another hath fulfilled the law.

9 For this, ^mThou shalt not commit adultery, ⁿThou shalt not kill, ^oThou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt ^plove thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore ^qlove is the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time to ^rawake out of sleep: for now *is* our salvation nearer than when we believed.

⁴ reverence. *Dod.* ⁵ reverence. *Dod.*

¹ Ver. 10. See on JOHN, xiii. 34.

^m See on MAT. v. 27.

ⁿ GEN. iv. 10: The voice of thy brother's blood crieth unto me from the ground. *do.* ix. 6: Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. EXOD. xx. 13: Thou shalt not kill, repeated. DEUT. v. 17. NUMB. xxxv. 31, 33: Ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death. For blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. 2 KINGS, xxiv. 4: Also for the innocent blood that he [*Manasseh*] shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.

^o See on MARK, x. 19.

^p See on JOHN, xiii. 34.

^q Ver. 8. MAT. xxii. 40: On these two commandments hang all the Law and the Prophets.

^r ISA. lx. 1: Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. 1 COR. xv. 34: Awake to righteousness, and sin not. EPH. v. 14: Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 1 THESS. v. 5, 6: Ye are all the children of the light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.

12 The night is far spent, the day is at hand : let us therefore ^s cast off the works of darkness, and let us put on the ^t armour of light.

13 ^u Let us walk honestly, ^v as in the day ; not in ^v rioting and ^w drunkenness, not in

⁶ honourably. *Dod.* decently. *A. V.*

^s *EPH.* v. 11 : Have no fellowship with the unfruitful works of darkness, but rather reprove them. *COL.* iii. 8 : But now ye also put off all these ; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

^t *ISA.* lix. 17 : He put on righteousness as a breastplate, and an helmet of salvation upon his head. *2 COR.* vi. 7 : By the word of truth, by the power of God, by the armour of righteousness. *do.* x. 4 : The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds. *EPH.* vi. 11, 13, 14, 16, 17 : Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. *1 THESS.* v. 8 : Let us, who are of the day, be sober, putting on the breastplate of faith and love ; and for an helmet, the hope of salvation. *2 TIM.* iv. 7 : I have fought a good fight, I have finished my course, I have kept the faith.

^u See on *ROM.* xii. 17.

^v *1 PET.* iv. 3. See on *LUKE*, xxi. 34.

^w *DEUT.* xxi. 20, 21 : This our son is stubborn and rebellious, he will not obey our voice ; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die. *1 SAM.* xxv. 36 : Nabal's heart was merry within him, for he was very drunken. *1 KINGS*, xvi. 9 : [*Elah's*] servant Zimri—conspired against him, as he was in Tirzah, drinking himself drunk. *EST.* i. 8 : The drinking was according to the law ; none did compel. *Ps.* cvii. 27 : They reel to and fro, and stagger like a drunken man. *PRO.* xx. 1 : Wine is a mocker, strong drink is raging : and whosoever is deceived thereby is not wise. *do.* xxiii. 21, 29, 30, &c : The drunkard and the glutton shall come to poverty. Who hath woe ? who hath sorrow ? who hath contentions ? who hath babbling ? who hath wounds without cause ? who hath redness of eyes ? They that tarry long at the wine ; they that go to seek mixed w

^x chambering⁷ and wantonness, not in ^y strife and envying.

14 But ^z put ye on the Lord Jesus Christ, and ^a make not provision for the flesh, to fulfil the lusts thereof.

⁷ uncleanness. *We.*

ISA. v. 11, 22 : Woe unto them that rise up early in the morning, that they may follow strong drink ; that continue until night, till wine inflame them ! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink ! do. xxviii. 1, 7 : Woe to the crown of pride, to the drunkards of Ephraim. They also have erred through wine, and through strong drink are out of the way. Hos. iv. 11 : Whoredom and wine and new wine take away the heart. LUKE, xxi. 34 : Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. 1 COR. vi. 10 : Nor drunkards—shall inherit the kingdom of God. EPH. v. 18 : Be not drunk with wine, wherein is excess ; but be filled with the Spirit.

^x 1 COR. vi. 9 : Know ye not that the unrighteous shall not inherit the kingdom of God ? Be not deceived : neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. EPH. v. 5 : For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

^y JOB, v. 2 : Wrath killeth the foolish man, and envy slayeth the silly one. PRO. xiv. 30 : A sound heart is the life of the flesh ; but envy the rottenness of the bones. 1 COR. iii. 3 : Whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men ? GAL. v. 19—21 : The works of the flesh are—hatred, variance, emulations, wrath, strife, seditions, heresies, envyings. JAMES, iii. 14, 16 : If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. For where envying and strife is, there is confusion and every evil work.

^z GAL. iii. 27 : As many of you as have been baptized into Christ have put on Christ. EPH. iv. 24 : Put on the new man, which after God is created in righteousness and true holiness. COL. iii. 10 : And have put on the new man, which is renewed in knowledge after the image of him that created him.

^a PRO. xxiii. 20 : Be not among winebibbers ; among riotous eaters of flesh. ROM. vi. 12 ; Let not sin therefore reign in

CHAP. XIV.

3 *Men may not contemn nor condemn one the other for things indifferent : 13 but take heed that they give no offence in them : 15 for that the apostle proveth unlawful by many reasons.*

HIM that is ^a weak in the faith receive ye, but not to doubtful disputations.¹

2 For one believeth that ^b he may eat all things : another, who is weak, eateth herbs.

3 Let not him that eateth despise him that

¹ not to judge his doubtful thoughts. *A. V.*

your mortal body, that ye should obey it in the lusts thereof. *do. viii. 1* : There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. *GAL. v. 16* : Walk in the Spirit, and ye shall not fulfil the lust of the flesh. *1 PET. ii. 11* : Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. *1 JOHN, ii. 16* : All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

CHAP. XIV.

^a *MAT. xii. 20* : A bruised reed shall he not break, and smoking flax shall he not quench. *ROM. xv. 1, 2, 7* : We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. Wherefore receive ye one another, as Christ also received us to the glory of God. *1 COR. viii. 9, 11* : Take heed lest by any means this liberty of your's become a stumblingblock to them that are weak, And through thy knowledge shall the weak brother perish, for whom Christ died ? *do. ix. 19, 22* : Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. To the weak became I as weak, that I might gain the weak. *do. x. 24, 33* : Let no man seek his own, but every man another's wealth. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. *do. xiii. 5* : [*Charity*] doth not behave itself unseemly, seeketh not her own. *2 COR. xi. 29* : Who is weak, and I am not weak ? *GAL. vi. 1, 2* : Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness. Bear ye one another's burdens, and so fulfil the law of Christ. *PHI. ii. 4, 5* : Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus. *1 THES. v. 14* : Support the weak.

^b See on ver. 14.

eateth not ; and ^clet not him which eateth not judge him that eateth : for God hath received him.

4 Who art thou that ^djudgest another man's servant ? to his own master he standeth or falleth. Yea, he shall be holden up :² for ^eGod is able to make him stand.³

5 ^fOne man esteemeth one day above another ; another esteemeth every day *alike*. Let every man be fully persuaded⁴ in his own mind.

6 He that regardeth⁵ the day, regardeth *it* unto the Lord ; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he ^ggiveth God thanks ; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us ^hliveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's.

9 For ⁱto this end Christ both died, and rose, and revived,⁶ that he might be ^kLord both of the dead and living.

^a but he shall be established. *Whit.* ² to establish him. *Dod. Whit.*
⁴ fully assured. *A. V.* ⁵ observeth. *A. V.* ⁶ both lived, and died, and rose again. *Wh.*

^c COL. ii. 16 : Let no man therefore judge you in meat, or in drink, or in respect of an holy day.

^d JAMES, iv. 12. See on MAT. vii. 1.

^e ISA. xl. 29 : He giveth power to the faint ; and to them that have no might he increaseth strength.

^f GAL. iv. 10 : Ye observe days, and months, and times, and years. COL. ii. 16 : The words under ver. 3.

^g 1 COR. x. 31 : Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 TIM. iv. 3 : Which [*meats*] God hath created to be received with thanksgiving of them which believe and know the truth.

^h 1 COR. vi. 19, 20 ; GAL. ii. 20 ; 1 THES. v. 10 ; 1 PET. iv. 2. See on ROM. vi. 11.

ⁱ 2 COR. v. 15. See on ROM. vi. 11.

^k ACTS, x. 36 : The word which God sent unto the chil-

10 But why dost thou judge thy brother? or why dost thou set at nought⁷ thy brother? for we shall all¹ stand before the judgment seat of Christ.

11 For it is written, ^mAs I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then ⁿevery one of us shall ^ogive account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man ^pput a

⁷ despise, *Wi. Co. Cr.*

dren of Israel, preaching peace by Jesus Christ: he is Lord of all.

¹ See on ACTS, x. 42.

^m ISA. xlv. 23: I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, and every tongue shall swear. JOHN, v. 23: That all men should honour the Son, even as they honour the Father. PHI. ii. 9—11: Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. REV. v. 13: Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

ⁿ GAL. vi. 5: Every man shall bear his own burden.

^o MAT. xii. 36: Every idle word that men shall speak, they shall give account thereof in the day of judgment. 1 PET. iv. 5: Who shall give account to him that is ready to judge the quick and the dead.

^p MAT. xviii. 7: Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! 1 COR. viii. 9, 13: Take heed lest by any means this liberty of your's become a stumbling-block to them that are weak. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. *do.* x. 32: Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God. 2 COR. vi. 3: Giving no offence in any thing, that the ministry be not blamed.

stumblingblock or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* ^a nothing unclean^s of itself: but ^r to him that esteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved⁹ with *thy* meat, now walkest thou not charitably.¹⁰ ^s Destroy not him with thy meat, for whom Christ died.

16 ^t Let not then your good be evil spoken of:

17 For ^u the kingdom of God is ^v not meat and drink; but ^w righteousness, and ^x peace, and ^y joy in the Holy Ghost.

^s Gr. common. *A. V.* ⁹ be made sorry in conscience. *Wi.* ¹⁰ Gr. according to charity. *A. V.*

^a Ver. 2, 20. See on MAT. xv. 11.

^r I COR. viii. 7, 10: Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. If any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?

^s I COR. viii. 11: And through thy knowledge shall the weak brother perish, for whom Christ died?

^t ROM. xii. 17: Recompense to no man evil for evil. Provide things honest in the sight of all men.

^u MAT. vi. 33: But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

^v I COR. viii. 8: Meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. HEB. xiii. 9: It is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

^w MAT. v. 6, 20: Blessed are they which do hunger and thirst after righteousness: for they shall be filled. For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

^x See on JOHN, xvi. 33.

^y ROM. xii. 12: Rejoicing in hope; patient in tribulation; continuing instant in prayer. *do.* xv. 13.

18 For he that in these things serveth Christ is ² acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for ^a peace, and things wherewith one may ^b edify another.

20 ^c For meat¹¹ destroy not the work of God. ^d All things indeed are pure; ¹² ^e but *it is* evil for ¹³ that man who eateth with offence.¹⁴

21 *It is* good neither to eat ^f flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

¹¹ For the sake of meat. *Pu.* ¹² clean. *Co. Pu.* ¹³ but the evil is to. *Ham.* ¹⁴ by giving offence. *Rh.* with hurt of his conscience. *Co. Ma, Cr.*

² 2 COR. viii. 21: Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

^a See on MARK, ix. 50.

^b ROM. xv. 2: Let every one of us please his neighbour for his good to edification. 1 COR. xiv. 12, 26: Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the Church. Let all things be done unto edifying. 2 COR. xii. 19: We do all things, dearly beloved, for your edifying. EPH. iv. 11, 12, 29: He gave some, apostles—for the edifying of the body of Christ. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying. 1 THESS. v. 11: Comfort yourselves together, and edify one another, even as also ye do. 1 TIM. i. 4: Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith. JUDE, 20: Building up yourselves on your most holy faith.

^c Ver. 15.

^d Ver. 14. See on MAT. xv. 11.

^e 1 COR. viii. 9—12: But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

^f 1 COR. viii. 13: If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

22 Hast thou faith? have *it* to thyself before God. ^g Happy is he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth¹⁵ is damned¹⁶ if he eat, because *he eateth* not of faith: for ^h whatsoever is not of faith is sin.

CHAP. XV.

1 *The strong must bear with the weak: 2 we may not please ourselves, 3 for Christ did not so, 7 but receive one the other, as Christ did us all, 8 both Jews 9 and Gentiles: 15 Paul excuseth his writing, 28 and promiseth to see them, 30 and requesteth their prayers.*

WE then that are ^a strong ought to bear the ^b infirmities of the weak, and not to please ourselves.¹

2 ^c Let every one of us please *his* neighbour for *his* good to ^d edification.

3 For even Christ ^e pleased not himself; but, as it is written, The ^f reproaches of them that reproached thee fell on me.

¹⁵ discerneth and putteth a difference between meats. *A. V.* ¹⁶ condemned. *Gen. Wh. We. Pu.* ¹ to stand in our own conceits. *Co. Ma. Cr.*

^g ECCLES. xiv. 2: Blessed is he whose conscience hath not condemned him, and who is not fallen from his hope in the LORD. 1 JOHN, iii. 21: Beloved, if our heart condemn us not, then have we confidence toward God.

^h TIT. i. 15: Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. HEB. xi. 6: But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

CHAP. XV.

^a GAL. vi. 1: Brethren, if a man be overtaken with a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

^b ROM. xiv. 1.

^c See on ROM. xiv. 1.

^d See on ROM. xiv. 19.

^e See on JOHN, vi. 38.

^f Ps. lxi. 9: The zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

4 For whatsoever things were ^s written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

5 Now the God of patience and consolation grant you to be ^h likeminded ² one toward another according to ³ Christ Jesus :

6 That ye may with ¹ one mind *and* one mouth ^k glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore ^l receive ye one another, ^m as Christ also received us to the glory of God.

8 Now I say that ⁿ Jesus Christ was a minister

² the same mutual affection. *Dot.* ³ after the example of. *A. V.*

^s See on ROM. iv. 23.

^h ROM. xii. 16 : 1 COR. i. 10 : PHI. iii. 16. See on JOHN xvii. 11.

^l ACTS, iv. 24, 32 : And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is. And the multitude of them that believed were of one heart and of one soul : neither said any of them that ought of the things which he possessed was his own ; but they had all things common.

^k 2 COR. i. 3 : Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort. EPH. i. 3 : Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. 1 PER. i. 3 : Blessed be the God and Father of our Lord Jesus Christ.

^l ROM. xiv. 1, 3.

^m ROM. v. 2 : By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

ⁿ MAT. xv. 24 : I am not sent but unto the lost sheep of the house of Israel. JOHN, i. 11 : He came unto his own, and his own received him not. ACTS, iii. 25, 26 : Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. *do.* xiii. 46 : Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you : but seeing

of the circumcision for the truth of God, ° to confirm the promises *made* unto the fathers :

9 And ^p that the Gentiles might glorify God for *his* mercy ; as it is written, ^q For this cause I will confess to thee⁴ among the Gentiles, and sing unto thy name.

10 And again he saith, ^r Rejoice, ye Gentiles, with his people.

11 And again, ^s Praise the Lord, all ye Gentiles ; and laud⁵ him, all ye people.

12 And again, Esaias saith, ^t There shall be a root of Jesse, and he that shall rise to reign over the Gentiles ; in him shall the Gentiles trust.

⁴ praise thee. *Ma. Cr. Bi.* confess thee. *Pu.* ⁵ magnify. *Rh.*

ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

° ROM. iii. 3 : For what if some did not believe ? shall their unbelief make the faith of God without effect ? 2 COR. i. 20 : For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

^p JOHN, x. 16 : And other sheep I have which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold and one shepherd. ROM. ix. 23 : And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.

^q PS. xviii. 49 : Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

^r DEUT. xxxii. 43 : Rejoice, O ye nations, with his people. PS. lxxvii. 3 : Let the people praise thee, O God ; let all the people praise thee.

^s PS. cxvii. 1 : O praise the LORD, all ye nations : praise him, all ye people.

^t ISA. xi. 1, 10 : There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. In that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek, and his rest shall be glorious. REV. v. 5 : And one of the elders saith unto me, Weep not : behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. *do.* xxii. 16 : I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

13 Now the God of hope fill you with all ^ujoy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 ^v And I myself also am persuaded of you, my brethren, that ye also are full of goodness, ^w filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as ^x putting you in mind, because of the ^y grace that is given to me of God,

16 That I should be the minister ⁶ of Jesus Christ to the ^z Gentiles, ministering the Gospel

⁶a minister. *Co.*

^u See on ROM. xiv. 17.

^v 2 PET. i. 12: I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. 1 JOHN, ii. 21: I have not written unto you because ye know not the truth, but because ye know it.

^w 1 COR. viii. 1, 7, 10: Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?

^x 1 TIM. iv. 6: If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ. 2 TIM. i. 6: Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee. *do.* ii. 14: Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit. 2 PET. i. 13, 15: I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance. Moreover, I will endeavour that you will be able after my decease to have these things always in remembrance. *do.* iii. 1: This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance.

^y See on ROM. i. 5.

^z ROM. xi. 13: GAL. ii. 7—9: 1 TIM. ii. 7: 2 TIM. i. 11. See on ACTS, ix. 15.

of God, that the ^a offering up⁷ of the Gentiles might be acceptable, being ^b sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ ^c in those things which pertain to God.

18 For I will not dare to speak of any of those things ^d which Christ hath not wrought by me, ^e to make the Gentiles obedient,⁸ by word and deed,

19 Through ^f mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, ^g I have fully preached the Gospel of Christ.

⁷ sacrificing. *A. V.* ⁸ towards the obedience of the Gentiles. *Ham.*

^a ISA. lxvi. 20 : They shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. PHI. ii. 17 : And if I be offered up upon the sacrifice and service of your faith, I joy, and rejoice with you all.

^b ACTS, xx. 32 : And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

^c HEB. v. 1 : For every High Priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.

^d ACTS, xxi. 19 : And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. GAL. ii. 8 : For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles.

^e ROM. i. 5 : *do.* xvi. 26. See on ACTS, vi. 7.

^f 2 COR. xiii. 12 : Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. See on MARK, xvi. 17, 18, and on ACTS, xix. 11.

^g ROM. i. 14—16 : I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

20 Yea, so have I strived to preach the Gospel, not where Christ was named,⁹ ^hlest I should build upon another man's foundation :

21 But as it is writtten, ⁱTo whom he was not spoken of, they shall see : and they that have not heard shall understand.

22 For which cause also I have been ^kmuch ^lhindered from coming to you.

23 But now having no more place¹¹ in these parts, and ^lhaving a great desire these many years to come unto you ;

24 Whensoever I take my journey into Spain, I will come to you : for I trust to see you in my journey, and to be ^mbrought on my way thither.

⁹ known. *Co.* ¹⁰ many ways, or often times. *A. V.* ¹¹ no more to do. *Ma. Cr.*

^h 2 COR. x. 13, 15, 16 : But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. Not boasting of things without our measure, that is, of other men's labours : but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the Gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.

ⁱ ISA. lii. 15 : So shall he sprinkle many nations ; the kings shall shut their mouths at him : for that which had not been told them shall they see ; and that which they had not heard shall they consider.

^k See on ROM. i. 13.

^l VER. 32. ACTS, xix. 21 : After I have been there, I must also see Rome. ROM. i. 11 : I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established. 1 THES. ii. 17 : But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

^m ACTS, xv. 3 : And being brought on their way by the church, they passed through Phenice. 3 JOHN, 6 : Which have borne witness of thy charity before the Church : whom if thou bring forward on their journey after a goodly sort, thou shalt do well.

ward by you, if first I be somewhat filled with your *company*.¹²

25 But now ^a I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain ^ocontribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For ^pif the Gentiles have been made partakers of their ^qspiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them ^rthis fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you,

¹² Gr. with you, ver. 32. *A. V.*

^a ACTS, xix. 21: Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem. *do.* xx. 22: And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there. *do.* xxiv. 17. See on ACTS, xi. 29.

^o 1 COR. xvi. 1, 2: 2 COR. ix. 2, 12. See on ACTS, xi. 29.

^p ROM. xi. 17: If some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree.

^q 1 COR. ix. 11: If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? GAL. vi. 6: Let him that is taught in the word communicate unto him that teacheth in all good things.

^r JOHN, xv. 2: Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. PHI. i. 11: Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. *do.* iv. 17: Not because I desire a gift: but I desire fruit that may abound to your account. TIT. iii. 14: Let our's also learn to maintain good works for necessary uses, that they be not unfruitful. 2 PET. i. 8: If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

⁵I shall come in the fulness of the blessing of the Gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the ¹love of the Spirit, that ye ^ustrive together with me in *your* prayers to God for me;

31 That I may be ^vdelivered from them that do not believe ¹³in Judæa; and that ^wmy service which *I have* for Jerusalem may be accepted of the saints;

32 ^xThat I may come unto you with joy ^yby the will of God, and may with you be ^zrefreshed.

¹³them that are disobedient. *A. V.*

⁵ ROM. i. 11: The words under ver. 23.

¹ PHI. ii. 1: If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies.

^u ACTS, xii. 5: Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him. 2 COR. i. 11: Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. EPH. vi. 19: [*Praying always*] for me, that utterance may be given unto me. PHI. i. 19: I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ. COL. iv. 3, 12: Withal praying also for us. Epaphras—saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. 2 THESS. iii. 1: Finally, brethren, pray for us, that the word of the Lord may have free course. PHILE. 22: I trust that through your prayers I shall be given unto you. HEB. xiii. 18: Pray for us.

^v 2 THESS. iii. 2: That we may be delivered from unreasonable and wicked men: for all men have not faith.

^w 2 COR. viii. 4: Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

^x ROM. i. 10. See on ACTS, xviii. 21.

^y 1 COR. iv. 19: JAMES, iv. 15. See on ACTS, xviii. 21.

^z 1 COR. xvi. 18: For they have refreshed my spirit and your's. 2 COR. vii. 13: Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. 2 TIM.

33 Now ^athe God of peace *be* with you all. Amen.

CHAP. XVI.

3 *Paul willeth the brethren to greet many, 17 and adviseth them to take heed of those which cause dissension and offences, 21 and, after sundry salutations, endeth with praise and thanks to God.*

I Commend unto you Phebe our sister, which is a servant¹ of the church which is ^a at Cenchrea :

2 That ye receive her in the Lord, ^b as becometh saints, and that ye assist her in whatsoever business she hath need of you : for she hath been a succourer of² many, and of myself also.

¹ deaconess. *Wh.* ² given hospitality to. *Gen.*

i. 16 : The Lord give mercy unto the house of Onesiphorus ; for he oft refreshed me, and was not ashamed of my chain. PHILE. 7, 20 : For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. Yea, brother, let me have joy of thee in the Lord : refresh my bowels in the Lord.

^a ROM. xvi. 20 : The God of peace shall bruise Satan under your feet shortly. 1 COR. xiv. 33 : God is not the author of confusion, but of peace, as in all churches of the saints. 2 COR. xiii. 11 : Be perfect, be of good comfort, be of one mind, live in peace ; and the God of love and peace shall be with you. PHI. iv. 9 : Those things, which ye have both learned, and received, and heard, and seen in me, do : and the God of peace shall be with you. 1 THESS. v. 23 : The very God of peace sanctify you wholly. 2 THESS. iii. 16 : Now the Lord of peace himself give you peace always by all means. HEB. xiii. 20 : Now the God of peace, that brought again from the dead our Lord Jesus.

CHAP. XVI.

^a ACTS, xviii. 18 : Paul—took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila ; having shorn his head in Cenchrea.

^b PHI. ii. 29 : Receive him therefore in the Lord with all gladness ; and hold such in reputation. 3 JOHN, 5, 6 : Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers ; which have borne witness of thy charity before the Church : whom if thou bring forward on their journey after a godly sort, thou shalt do well.

3 Greet ^c Priscilla and Aquila my helpers³ in Christ Jesus :

4 Who have for my life laid down their own necks : unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise ^d greet the church that is in their house. Salute my wellbeloved Epenetus, who is the ^e firstfruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen,⁴ and my fellowprisoners, who are of note among the apostles, who also ^f were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper⁵ in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' *houshold*.⁶

11 Salute Herodian my kinsman. Greet them that be of the *houshold*⁷ of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

³ fellowlabourers. *Ham.* ⁴ cousins. *Co. Ma. Bi. Rh.* ⁵ fellowworker. *Pu.* ⁶ friends. *A. V.* ⁷ friends. *A. V.*

^c See on ACTS, xviii. 2.

^d 1 COR. xvi. 19 : Aquila and Priscilla salute you much in the Lord, with the church that is in their house. COL. iv. 15 : Salute—Nymphas, and the church which is in his house. PHILE. 2 : To our beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house.

^e 1 COR. xvi. 15 : Ye know the house of Stephanas, that it is the firstfruits of Achaia.

^f 1 COR. xv. 6 : After that, he was seen of above five hundred brethren at once ; of whom the greater part remain unto this present, but some are fallen asleep. GAL. i. 22 : And was unknown by face unto the churches of Judæa, which were in Christ.

13 Salute Rufus ^ε chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 ^h Salute one another with an holy kiss. The Churches of Christ salute you.

17 Now I beseech you, brethren, mark them ⁱ which cause divisions and offences ⁸ contrary to the doctrine which ye have learned; and ^k avoid them.

18 For they that are such serve not our Lord Jesus Christ, but ^l their own belly; and by

⁸ and give occasions of evil. *Co. Ma. Cr. Bi.*

^ε 2 JOHN, 1: The elder unto the elect lady and her children, whom I love in the truth.

^h 1 COR. xvi. 20: Greet ye one another with an holy kiss. 2 COR. xiii. 12: Greet one another with an holy kiss. 1 THESS. v. 26: Greet all the brethren with an holy kiss. 1 PET. v. 14: Greet ye one another with a kiss of charity.

ⁱ ACTS, xv. 5, 24: But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment. 1 TIM. vi. 3: If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness.

^k TIT. iii. 10: A man that is an heretick after the first and second admonition reject. See on MAT. xviii. 17.

^l PHI. iii. 19: Whose end is destruction, whose God is their belly. 1 TIM. vi. 3—5: If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil sur-

^m good words and fair speeches ⁹ deceive the hearts of the ⁿ simple

19 For your obedience is ^o come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you ^p wise unto that which is good, and simple ¹⁰ concerning evil.

20 And the ⁹ God of peace shall ^r bruise ¹¹ Satan under your feet ^s shortly. ¹² ^t The grace of our Lord Jesus Christ *be* with you. Amen.

⁹ fair speeches, and flattering forms of address. *Dod.* ¹⁰ harmless. *A. V.*
¹¹ shall tread. *A. V.* ¹² suddenly. *Ham.*

misings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

^m *EPH.* iv. 14: That ye henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. *do.* v. 6: Let no man deceive you with vain words. *COL.* ii. 4, 18: Lest any man should beguile you with enticing words. Let no man beguile you of your reward. *TIT.* i. 10: For there are many unruly and vain talkers and deceivers, especially they of the circumcision. 2 *PET.* ii. 3: And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

ⁿ *PRO.* xiv. 15: The simple believeth every word: but the prudent man looketh well to his going. 2 *TIM.* iii. 6: Of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts.

^o *ROM.* i. 8: I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

^p 1 *COR.* xiv. 20. See on *MAT.* x. 16.

⁹ See on *ROM.* xv. 33.

^r *GEN.* iii. 15: I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

^s *REV.* xii. 10: And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God, day and night.

^t *Ver.* 24. 1 *COR.* xvi. 33: 2 *COR.* xiii. 14: *GAL.* vi. 18: *PHI.* iv. 23: 1 *THES.* v. 28: 2 *THES.* iii. 18: *REV.* xxii. 21: In these places the words are almost the same as here.

21 ^u Timotheus my workfellow,¹³ and ^v Lucius, and ^w Jason, and ^x Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 ^y Gaius mine host, and of the whole Church,¹⁴ saluteth you. ^z Erastus the chamberlain¹⁵ of the city saluteth you, and Quartus a brother.¹⁶

24 The ^a grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now ^b to him that is of power to ^c stablish

¹³ helper. *Co.* companion. *Gen.* coadjutor. *Rh.* ¹⁴ the host of the whole congregation. *Co.* ¹⁵ treasurer. *Wi. Cr.* ¹⁶ his brother. *Bi.*

^u COL. i. 1: Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother. HEB. xiii. 23: Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you. See on ACTS, xvi. 1.

^v ACTS, xiii. 1: Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

^w ACTS, xvii. 5: But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

^x ACTS, xx. 4: And there accompanied him into Asia Sosipater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

^y 1 COR. i. 14: I thank God that I baptized none of you, but Crispus and Gaius. 3 JOHN, 1: The elder unto the well beloved Gaius, whom I love in the truth.

^z See on ACTS, xix. 22.

^a See on ver. 20.

^b EPH. iii. 20: Now unto him that is able to do exceeding abundantly above all that we ask or think. 2 TIM. i. 12: I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day. JUDE, 24: Now unto him that is able to keep you from falling.

^c 1 COR. i. 8: Who shall also confirm you unto the end,

you ^d according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, ^e which was kept secret since the world began,¹⁷

26 But now is ^f made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known

¹⁷ from former ages. *Whit.*

that ye may be blameless in the day of our Lord Jesus Christ. 1 THESS. iii. 13 : To the end he may stablish your hearts unblameable in holiness before God. 2 THESS. ii. 17 : Comfort your hearts, and stablish you in every good word and work. *do.* iii. 3 : The Lord is faithful, who shall stablish you, and keep you from evil. 1 PET. v. 10 : The God of all grace—make you perfect, stablish, strengthen, settle you.

^d See on ROM. ii. 16.

^e 1 COR. ii. 7, 10 : We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. But God hath revealed them unto us by his Spirit. EPH. i. 9 : Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. *do.* iii. 3, 4, 5, 9 : How that by revelation he made known unto me the mystery—whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit. To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God. COL. i. 26, 27 : The mystery which hath been hid from ages and from generations, but now is made manifest to his saints : to whom God would make known what is the riches of the glory of this mystery among the Gentiles ; which is Christ in you, the hope of glory. 2 TIM. i. 9, 10 : Who hath saved us—according to his own purpose and grace, which was given us in Christ Jesus before the world began ; but is now made manifest by the appearing of our Saviour Jesus Christ.

^f ROM. iii. 25 : Whom God hath set forth to be a propitiation. 2 TIM. i. 10 : The words under ver. 25. TIT. i. 2, 3 : In hope of eternal life, which God, that cannot lie, promised before the world began ; but hath in due times manifested his word through preaching. 1 PET. i. 20 : Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you. REV. xiii. 8 : The Lamb slain from the foundation of the world.

to ^gall nations for the ^hobedience of faith :
 27 To ⁱGod only wise, be ^kglory through Jesus
 Christ for ever. Amen.

¶ Written to the Romans from Corinthus, and
 sent by Phebe servant of the church at
 Cenchrea.

^g MAT. xxviii. 19 : Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

^h ROM. i. 5 : *do.* xv. 18. See on ACTS, vi. 7.

ⁱ JOB, xii. 13 : With him is wisdom and strength, he hath counsel and understanding. JER. x. 12 : He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. 1 TIM. i. 17 : Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. JUDE, 25 : To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.

^k 1 CHR. xxix. 11 : Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty : for all that is in the heaven and in the earth is thine ; thine is the kingdom, O LORD, and thou art exalted as head above all. ROM. xi. 36 : For of him, and through him, and to him, are all things : to whom be glory for ever. GAL. i. 4, 5 : God and our Father : to whom be glory for ever and ever. EPH. iii. 21 : Unto him be glory in the Church by Christ Jesus throughout all ages, world without end. PHI. iv. 20 : Now unto God and our Father be glory for ever and ever. 1 TIM. vi. 16 : Whom no man hath seen, nor can see : to whom be honour and power everlasting. 2 TIM. iv. 18 : The Lord shall deliver me from every evil work—to whom be glory for ever and ever. HEB. xiii. 20, 21 : The God of peace—to whom be glory for ever and ever. 1 PET. iv. 11 : That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. *do.* v. 11 : To him be glory for ever and ever. 2 PET. iii. 18 : Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. REV. i. 6 : And hath made us kings and Priests unto God and his Father ; to him be glory and dominion for ever and ever. *do.* iv. 11 : Thou art worthy, O Lord, to receive glory and honour and power : for thou hast created all things, and for thy pleasure they are and were created. *do.* v. 13 : Every creature which is in heaven, and on the earth, and under the earth—heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

THE

FIRST EPISTLE OF PAUL THE APOSTLE TO THE

Corinthians.

ST. PAUL visited Corinth about the end of A. D. 51, or in the beginning of A. D. 52, (ACTS, xviii. 1.) He lodged with Aquila and his wife Priscilla, who, as well as himself, made tents; and thus he obtained a livelihood by his labour, without being burdensome to any one. He preached in the Jewish synagogues, and converted some. From Corinth he wrote his two Epistles to the Thessalonians. Observing that the Jews of Corinth, instead of being benefited by his instructions, opposed him with the utmost impiety, he shook his raiment, and said, "Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles." He went, therefore, and lodged with Justus, surnamed Titus, a Gentile, but one who feared God; and many of the Gentiles afterwards embraced the faith.

St. Paul left Corinth A. D. 53 or 54, and went to Jerusalem. From Ephesus he wrote his first Epistle to the Corinthians, in the beginning of A. D. 56.

It appears that the Church at Corinth became divided by factious leaders, who disputed the apostle's authority; there were lawsuits among some of the members; one person was guilty of incest, and their assemblies were very disorderly. The principal design of the apostle in this epistle was to correct these errors among the people, and to support his own authority, dignity, and credit, with the sound part of the Church; to vindicate himself from the calumnies of the opposite party, to lessen the credit of the chief and leading men in it by intimating their defects and failings, and showing how little cause they had of glorying, or being glorified in. By thus withdrawing the party from the admiration and esteem of their leaders he hoped to break their faction; and, putting an end to the division, re-unite them with the uncorrupted part of the Church, that they might all unanimously submit to the authority of his divine mission, and with one accord receive and keep the doctrines and directions which he had delivered to them. The apostle also answers some questions which the Corinthians had proposed to him, and resolves some doubts.

This letter produced in the Corinthians abundant sorrow, great vigilance against the vices reprov'd, and a very beneficial dread of the displeasure of God. They repaired the scandal given, and expressed abundant zeal against the crime committed (2 COR. vii. 9, 10, 11).

CHAP. I.

1 *After his salutation and thanksgiving, 10 he exhorteth them to unity, and 12 reproveth their dissensions: 18 God destroyeth the wisdom of the wise, 21 by the foolishness of preaching, and 26 calleth not the wise, mighty, and noble, but 27, 28 the foolish, weak, and men of no account.*

A. D. 59. PAUL, ^a called to be an apostle of Jesus Christ ^b through the will of God, and ^c Sosthenes our brother,

2 Unto the Church of God which is at ^d Corinth, ^e to them that are sanctified in Christ Jesus, ^f called to be saints, ^g with all that in every place ^h call upon the name of Jesus Christ ⁱ our Lord, ^j both their's and our's :

¹ called and holy. *We.*

CHAP. I.

^a ROM. i. 1 : Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God.

^b 2 COR. i. 1 : EPH. i. 1 : COL. i. 1 : 2 TIM. i. 1 : In these places the words are, Paul, an apostle of Jesus Christ by the will of God.

^c ACTS, xviii. 17 : The Greeks took Sosthenes, the chief ruler of the synagogue, and beat him.

^d ACTS, xviii. 1, &c : After these things Paul departed from Athens, and came to Corinth, &c.

^e JOHN, xvii. 19 : And for their sakes I sanctify myself, that they also might be sanctified through the truth. ACTS, xv. 9 : And put no difference between us and them, purifying their hearts by faith. JUDE, 1 : To them that are sanctified by God the Father.

^f 1 PET. i. 15 : But as he which hath called you is holy, so be ye holy in all manner of conversation. See on ROM. i. 7.

^g See on ACTS, vii. 59.

^h 1 COR. viii. 6 : To us there is but one God, the Father, of whom are all things, and we in him ; and one Lord Jesus Christ, by whom are all things, and we by him.

ⁱ ROM. iii. 22 : Even the righteousness of God which is by

3 ^k Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I ^l thank my God always on your behalf, for the grace ² of God which is given you by ³ Jesus Christ ;

5 That ⁴ in every thing ye are ⁵ enriched by him, ^m in all utterance, ⁶ and *in* all knowledge ;

6 Even as ⁷ the ⁿ testimony ⁸ of Christ was confirmed ⁹ in ¹⁰ you :

7 So that ye come behind in no gift ; ^o waiting for the coming ¹¹ of our Lord Jesus Christ :

² favour. *Co.* ³ in. *Ham.* ⁴ For. *Ham.* ⁵ have been. *Ham.* ⁶ learning. *Ham.* speech. *Pu.* ⁷ By the which things. *Cr.* ⁸ preaching. *Co.* ⁹ established. *Ham.* ¹⁰ among. *Dod. Ham.* ¹¹ Gr. revelation. *COL. iii. 4. A. V.*

faith of Jesus Christ unto all and upon all them that believe : for there is no difference. *do. x. 12* : For there is no difference between the Jew and the Greek : for the same Lord over all is rich unto all that call upon him.

^k 2 COR. i. 2 : EPH. i. 2 : 1 PEr. i. 2. See on ROM. i. 7.

^l See on ROM. i. 8.

^m 1 COR. xii. 8 : To one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit. 2 COR. viii. 7 : Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

ⁿ 1 COR. ii. 1 : Declaring unto you the testimony of God. 2 THES. i. 10 : Our testimony among you was believed. 1 TIM. ii. 6 : Who gave himself a ransom for all, to be testified in due time. 2 TIM. i. 8 : Be not thou therefore ashamed of the testimony of our Lord. 1 JOHN, v. 10 : He that believeth not God hath made him a liar ; because he believeth not the record that God gave of his Son. REV. i. 2, 9 : Who bare record of the word of God, and of the testimony of Jesus Christ. I John—was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. *do. vi. 9* : I saw under the altar the souls of them that were slain—for the testimony which they held. *do. xii. 17* : The dragon was wroth with the woman, and went to make war with the remnant of her seed, which—have the testimony of Jesus Christ. *do. xix. 10* : I am thy fellowservant, and of thy brethren that have the testimony of Jesus : worship God : for the testimony of Jesus is the spirit of prophecy.

^o EPH. iii. 20 : Our conversation is in heaven ; from whence

8 Who shall also ^p confirm you unto the end, that ye may be ^q blameless in the day of our Lord Jesus Christ.

also we look for the Saviour, the Lord Jesus Christ. COL. iii. 4 : When Christ, who is our life, shall appear, then shall ye also appear with him in glory. I THESS. i. 10 : And to wait for his Son from heaven. TIT. ii. 13 : Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. HEB. ix. 28 : Unto them that look for him shall he appear the second time without sin unto salvation. 2 PET. iii. 12 : Looking for and hasting unto the coming of the day of God.

^p I THESS. iii. 13. See on Rom. xvi. 25.

^q LUKE, i. 74, 75 : That we being delivered out of the hands of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life. ACTS, xxiv. 16 : Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. I COR. xv 58 : Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. EPH. i. 4 : According as he hath chosen us in him—that we should be holy and without blame before him in love. *do.* ii. 10 : We are his workmanship, created in Christ Jesus unto good works, *do.* v. 27 : That he might present it to himself a glorious Church ; not having spot, or wrinkle, or any such thing ; but that it should be holy and without blemish. PHI. i. 6, 10 : Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. That ye may approve things that are excellent ; that ye may be sincere and without offence till the day of Christ. *do.* ii. 15 : That ye may be blameless and harmless, the sons of God, without rebuke. COL. i. 21, 22 : And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight. I THESS. iii. 13 : To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. *do.* iv. 7 : God hath not called us to uncleanness, but unto holiness. *do.* v. 23 : I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 2 THESS. ii. 13, 16, 17 : God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. Now our Lord Jesus Christ himself, and God even our Father—comfort your hearts, and stablish you in every good word and work. I TIM. vi. 14 :

9 God is ^r faithful, by whom ye were called unto the ^s fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the ^t same thing, and *that* there be no ^u divisions ¹²

¹² Gr. schisms. chap. xi. 18. A. V.

[*I charge thee*] that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ. TIT. ii. 14: Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 2 PET. iii. 14: Be diligent that ye may be found of him in peace, without spot, and blameless. 1 JOHN, iii. 20, 21: If our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God.

^r ISA. xlix. 7: The LORD that is faithful. 1 COR. x. 13: God is faithful, who will not suffer you to be tempted above that ye are able. 2 COR. i. 18: As God is true, our word toward you was not yea and nay. 1 THES. v. 24: Faithful is he that calleth you, who also will do it. 2 THES. iii. 3: The Lord is faithful, who shall stablish you, and keep you from evil. HEB. x. 23: Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.) *do.* xi. 11: Through faith also Sara herself received strength to conceive seed—because she judged him faithful who had promised, 1 JOHN, i. 9: If we confess our sins, he is faithful and just to forgive us our sins.

^s JOHN, xiv. 23: If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. *do.* xv. 4: Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. *do.* xvii. 21: That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 1 COR. xii. 13: By one Spirit are we all baptized into one body. 1 JOHN, i. 3: Truly our fellowship is with the Father, and with his Son Jesus Christ. *do.* ii. 24: If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father. *do.* iv. 13: Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

^t See on JOHN, xvii. 11.

^u 1 COR. xi. 18: I hear that there be divisions among you.

among you ; but *that* ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house of Chloe*, that there are contentions among you.

12 Now this I say, ^v that every one of you saith, I am of Paul ; and I of ^w Apollos ; and I of ^x Cephas ; and I of Christ.

13 ^y Is Christ divided ? was Paul crucified for you ? or were ye baptized in the name of Paul ?

14 I thank God that I baptized none of you, but ^z Crispus and ^a Gaius ;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of ^b Ste-

^v 1 COR. iii. 4 : While one saith, I am of Paul ; and another, I am of Apollos ; are ye not carnal ?

^w ACTS, xviii. 24 : A certain Jew named Apollos—an eloquent man, and mighty in the Scriptures. *do.* xix. 1 : And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus : and finding certain disciples. 1 COR. xvi. 12 : As touching our brother Apollos, I greatly desired him to come unto you with the brethren : but his will was not at all to come at this time ; but he will come when he shall have convenient time.

^x JOHN, i. 42 : Thou [*Peter*] shalt be called Cephas, which is by interpretation, A stone.

^y 2 COR. xi. 4 : For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear with him. ΕΡΗ. iv. 5 : One Lord, one faith, one baptism.

^z ACTS, xviii. 8 : Crispus, the chief ruler of the synagogue, believed on the Lord with all his house.

^a ROM. xvi. 23 : Gaius mine host, and of the whole Church, saluteth you. 3 JOHN, 1, &c : The elder unto the well beloved Gaius, whom I love in the truth, &c.

^b 1 COR. xvi. 15, 17 : Ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints. I am glad of the coming of Stephanas.

phanas : besides, I know not whether I baptized any other.

17 For Christ sent me ^c not to baptize, but to preach the Gospel : not with ^d wisdom of words,¹³ lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to ^e them that perish foolishness ; but unto us ^f which are saved it is the power of God.

19 For it is written, ^g I will destroy the wisdom

¹³ speech *A. V.*

^c JOHN, iv. 2 : Jesus himself baptized not, but his disciples. ACTS, x. 48 : He [*Peter*] commanded them to be baptized.

^d 1 COR. ii. 1, 4, 13 : I brethren, when I came to you, came not with excellency of speech or of wisdom. My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth ; comparing spiritual things with spiritual. 2 COR. x. 10 : His bodily presence is weak, and his speech contemptible. *do.* xi. 6 : Though I be rude in speech, yet not in knowledge. 2 PET. i. 16 : We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ. See on ROM. xvi. 18.

^e ACTS, xvii. 18 : Some [*philosophers*] said, What will this babbler say ? other some, He seemeth to be a setter forth of strange gods : because he preached unto them Jesus, and the resurrection. 1 COR. ii. 14 : But the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know them, because they are spiritually discerned. 2 COR. ii. 15 : We are unto God a sweet savour of Christ, in them that are saved, and in them that perish.

^f Ver. 24. 1 COR. xv. 2. See on ROM. i. 16.

^g JOB, v. 12, 13 : He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness. ISA. xxix. 14 : The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. JER. viii. 9 : The wise men are ashamed, they are dismayed and taken : lo, they have rejected the word of the LORD ; and what wisdom is in them ?

of the wise, and will bring to nothing¹⁴ the understanding of the prudent.¹⁵

20 Where *is* the ^h wise? where *is* the Scribe? where *is* the disputer of this world? ⁱ hath not God made foolish the wisdom of this world?

21 For ^k after that ¹⁶ in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a ¹ sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the ^m Jews a stumblingblock, and unto the ⁿ Greeks¹⁷ foolishness;

¹⁴ reprove. *Wi.* cast away. *Co. Ma. Cr. Bi. Gen.* reject. *Rh.* abolish. *Pu.* ¹⁵ learned ones. *Pu.* ¹⁶ For when, or seeing that. *Han.* ¹⁷ Gentiles. *Han. Wh.*

^h ISA. xxxiii. 18: Where is the scribe? where is the receiver? *do.* xlv. 25: [*Thus saith the Lord*] that turneth wise men backward, and maketh their knowledge foolish. ROM. i. 22: Professing themselves to be wise, they became fools.

ⁱ JOB, xii. 17, 20, 24: He leadeth counsellors away spoiled, and maketh the judges fools. He removeth away the speech of the trusty, and taketh away the understanding of the aged. He taketh away the heart of the chief people of the earth.

^k ROM. i. 19, 21, 28: That which may be known of God is manifest in them; for God hath showed it unto them. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind. LUKE, x. 21. See on MAT. xi. 25.

¹ See on MAT. xii. 38.

^m ISA. viii. 14: And ye shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. MAT. xi. 6: Blessed is he, whosever shall not be offended in me. *do.* xiii. 57: And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. LUKE, ii. 34: And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and raising again of many in Israel; and for a sign which shall be spoken against. JOHN, vi. 60, 66:

24 But unto them which are called, both Jews and Greeks, Christ the ^opower of God, and the ^pwisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ¹⁸ye see your calling, brethren, how that not many ^qwise men after the flesh, not many mighty, not many noble, *are called* :

27 But ^rGod hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and

¹⁸ Therefore. *Wh.*

Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? From that time many of his disciples went back, and walked no more with him. ROM. ix. 32: Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone. GAL. v. 11: And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. 1 PET. ii. 8: And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

ⁿ Ver. 18. 1 COR. ii. 14: The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him.

^o Ver. 18. ROM. i. 4, 16: And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth.

^p COL. ii. 3: In whom are hid all the treasures of wisdom and knowledge.

^q ZEP. iii. 12: I will also leave in the midst of thee an afflicted and poor people; and they shall trust in the name of the LORD. JOHN, vii. 48: Have any of the rulers or of the Pharisees believed on him?

^r Ps. viii. 2: JAMES, ii. 5. See on MAT. xi. 25.

things which are not, to bring to nought things that are :

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption :

^o ROM. iv. 17 : (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

^r I COR. ii. 6.

^u EPH. ii. 9. See on ROM. iii. 27.

^v 2 COR. v. 17 : Therefore if any man be in Christ, he is a new creature : old things are passed away ; behold, all things are become new. EPH. i. 3, 10 : Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth ; even in him.

^w Ver. 24. EPH. i. 17 : That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. COL. ii. 3 : In whom are hid all the treasures of wisdom and knowledge.

^x ISA. xlv. 24 : Surely, shall one say, In the LORD have I righteousness and strength : even to him shall men come ; and all that are incensed against him shall be ashamed. JER. xxiii. 5, 6 : Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. ROM. iv. 25 : Who was delivered for our offences, and was raised again for our justification. 2 COR. v. 21 : For he hath made him to be sin for us, who knew no sin ; that we might be made the righteousness of God in him. PHI. iii. 9 : And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

^y JOHN, xvii. 19 : For their sakes I sanctify myself, that they also might be sanctified through the truth.

^z EPH. i. 7 : In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

31 That, according as it is written, He that
^a glorieth, let him glory in the Lord.

CHAP. II.

He declareth that his preaching, 1 though it bring not excellency of speech, or of 4 human wisdom : yet consisteth in the 4, 5 power of God : and so far excellet 6 the wisdom of this world, and 9 human sense, as that 14 the natural man cannot understand it.

AND I, brethren, when I came to you, came not with ^a excellency of speech¹ or of wisdom, declaring unto you the ^b testimony of God.

2 For I determined not to know any thing among you, ^c save Jesus Christ, and him crucified.

3 And I ^d was with you in ^e weakness, and in fear, and in much trembling.

¹ pomp of language. *Dod.*

^a ISA. lxxv. 16: He who blesseth himself in the earth shall bless himself in the God of truth. JER. ix. 23, 24: Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD. PS. xxxiv. 2: My soul shall make her boast in the LORD. 2 COR. x. 17: He that glorieth, let him glory in the Lord.

CHAP. II.

^a Ver. 4, 13. See on 1 COR. i. 17.

^b See on 1 COR. i. 6.

^c 1 COR. i. 23: We preach Christ crucified. *do.* xv. 3: I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures. GAL. vi. 14: God forbid that I should glory, save in the cross of our Lord Jesus Christ. PHI. iii. 3, 7, 8: For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.

^d ACTS, xviii. 1, 6, 12: Paul departed from Athens, and came to Corinth. When they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood

4 And my speech and my preaching *was* not with enticing² *f* words of man's wisdom, but in demonstration of the Spirit and of *g* power :

5 That your faith should not stand³ in the wisdom of men, but in the *h* power of God.

²persuasible. *A V.* ³Gr. be. *A V.*

be upon your own heads. The Jews made insurrection with one accord against Paul, and brought him to the judgment seat.

^e 1 COR. iv. 10 : We are weak, but ye are strong ; ye are honourable, but we are despised. 2 COR. iv. 7 : But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. *do.* x. 1, 10 : Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you. For his letters, say they, are weighty and powerful ; but his bodily presence is weak, and his speech contemptible. *do.* xi. 30 : If I must needs glory, I will glory of the things which concern mine infirmities. *do.* xii. 5, 7, 9, 10 : Of myself I will not glory, but in mine infirmities. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. He said unto me, My grace is sufficient for thee : for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake : for when I am weak, then am I strong. *do.* xiii. 4, 9 : We also are weak in him. We are glad, when we are weak, and ye are strong. GAL. iv. 13 : Ye know how through infirmity of the flesh I preached the Gospel unto you at first.

^f Ver. 1. 2 PET. i. 16. See on 1 COR. i. 17.

^g ROM. xv. 19 : Through mighty signs and wonders, by the power of the Spirit of God ; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ. 1 COR. iv. 20 : The kingdom of God is not in word, but in power. 2 COR. iv. 7 : We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. *do.* vi. 4, 6, 7 : In all things approving ourselves as the ministers of God. By pureness—by the Holy Ghost—by the word of truth, by the power of God. 1 THES. i. 5 : Our Gospel came not unto you in word only, but also in power, and in the Holy Ghost.

on ver. 4.

6 Howbeit we speak wisdom among them that are ^lperfect: yet not ^kthe wisdom of this world, nor of the princes of this world, ¹that come to nought:

7 But we speak the wisdom of God in a mystery, ⁴even the hidden wisdom, ^mwhich God ordained before the world ⁵unto our glory:

8 ⁿWhich none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, ^oEye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath ^prevealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

⁴ which is in secret. *Co. Ma. Cr.* ⁵ before the ages. *Pu.*

¹ HEB. v. 14. See on HEB. xiii. 21.

^k Ver. 1, 13. 1 COR. i. 20: *do.* iii. 19: 2 COR. i. 12: For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. JAMES, iii. 15: This wisdom descendeth not from above, but is earthly, sensual, devilish.

^l Ps. xxxiii. 10: The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. 1 COR. i. 28.

^m See on ROM. xvi. 25, 26.

ⁿ See on ACTS, iii. 17.

^o ISA. lxiv. 4: Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.

^p JOHN, xiv. 26: The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. *do.* xvi. 13: When he, the Spirit of truth, is come, he will guide you into all truth. MAT. xvi. 17: JOHN, ii. 27. See on MAT. xiii. 11.

11 For what man knoweth the things of a man, ⁹ save the spirit of man which is in him? even so the ^r things of God knoweth no man, ⁶ but the Spirit of God.

12 Now we have received, not the spirit of the world, but the ^s Spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's ^t wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the ^u natural ⁷ man receiveth ⁸ not the things of the Spirit of God: for they are foolishness unto him: neither can he know ⁹ *them*, because they are spiritually discerned.

⁶ none. *Ham. Whit.* ⁷ sensual. *Rh.* ⁸ perceiveth. *Co. Ma.* ⁹ understand. *Rh.*

⁹ PRO. xiv. 10: The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy. *do. xx. 27*: The spirit of man is the candle of the LORD, searching all the inward parts of the belly. *do. xxvii. 19*: As in water face answereth to face, so the heart of man to man. *JER. xvii. 9*: The heart is deceitful above all things, and desperately wicked: who can know it?

^r See on ROM. xi. 33, 34.

^s ROM. viii. 15: Ye have received the Spirit of adoption, whereby we cry, Abba, Father. *1 JOHN, v. 20*: And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

^t VER. 4. *2 PET. i. 16.* See on *1 COR. i. 17.*

^u MAT. xvi. 23: Thou savourest not the things that be of God, but those that be of men. *1 COR. i. 18, 23*: For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness. *ROM. viii. 5—7*: For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace.

^f use the carnal mind is enmity against God: for it is not

15 But ^v he that is spiritual judgeth ¹⁰ all things, yet he himself is judged ¹¹ of no man.

16 For who hath ^w known the mind of the Lord, that he may ¹² instruct him? But ^x we have the mind of Christ.

CHAP. III.

2 Milk is fit for children : 3 strife and division, arguments of a fleshly mind : 7 he that planteth, and he that watereth, is nothing : 9 the ministers are God's fellowworkmen : 11 Christ the only foundation : 16 men the temples of God, which 17 must be kept holy : 19 the wisdom of this world is foolishness with God.

AND I, brethren, could not speak unto you as unto ^a spiritual, but as unto carnal, *even as unto babes in Christ.*

2 I have fed you with ^b milk, and not with

¹⁰ discerneth. A. V. ¹¹ discerned. A. V. ¹² Gr. shall. A. V.

subject to the law of God, neither indeed can be. JAMES, iii. 15 : This wisdom descendeth not from above, but is earthly, sensual, devilish. JUDE, 19 : These be they who separate themselves, sensual, having not the Spirit.

^v PRO. xxviii. 5 : Evil men understand not judgment : but they that seek the LORD understand all things. 1 COR. xii. 10 : To another discerning of spirits. *do.* xiv. 29 : Let the prophets speak two or three, and let the other judge. 1 THESS. v. 21 : Prove all things. 1 JOHN, iv. 1 : Beloved, believe not every spirit, but try the spirits whether they are of God. REV. ii. 2 : Thou hast tried them which say they are apostles, and are not, and hast found them liars.

^w See on ROM. xi. 34.

^x JOHN, xv. 15 : Henceforth I call you not servants ; for the servant knoweth not what his lord doeth : but I have called you friends ; for all things that I have heard of my Father I have made known unto you. *do.* xvii. 8 : For I have given unto them the words which thou gavest me ; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

CHAP. III.

^a 1 COR. ii. 14, 15.

^b HEB. v. 12, 13 : When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God ; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness : for

meat: ^efor hitherto ¹ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for ^dwhereas *there is* among you envying, and strife, and divisions,² are ye not carnal, and walk as men?³

4 For while one saith, ^eI am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ^fministers by whom ye believed, ^eeven as the Lord gave to every man?

6 ^hI have planted, ⁱApollos watered; ^kbut God gave the increase.

¹then. *Ham.* ²factions. *A. V.* ³Gr. according to man. *A. V.*

a babe. 1 PET. ii. 2: As newborn babes, desire the sincere milk of the word, that ye may grow thereby.

^eJOHN, xvi. 12: I have yet many things to say unto you, but ye cannot bear them now. 1 COR. i. 11: For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. *do.* xi. 18: For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

^dSee on ROM. xiii. 13.

^e1 COR. i. 12: This I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. *do.* iv. 6.

^f1 COR. iv. 1. 2 COR. iii. 3: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

^gROM. xii. 3, 6: According as God hath dealt to every man the measure of faith. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith. 1 PET. iv. 11: If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

^hACTS, xviii. 4, 8, 11: And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. And he continued there a year and six months, teaching the word of God among them. 1 COR.

7 So then ¹neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one :⁴ and ^mevery man shall receive his own reward according to his own labour.

9 For ⁿwe are labourers together with God :

⁴are neither better than the other. *Ma.*

iv. 15. *do.* ix. 1 : Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? *do.* xv. 1 : Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand. 2 COR. x. 14, 15 : For we stretch not ourselves beyond our measure, as though we reached not unto you : for we are come as far as to you also in preaching the Gospel of Christ : not boasting of things without our measure, that is, of other men's labours : but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly.

ⁱACTS, xviii. 24, 27 : And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him : who, when he was come, helped them much which had believed through grace. *do.* xix. 1 : And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus : and finding certain disciples.

^k1 COR. i. 30 : But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. *do.* xv. 10 : By the grace of God I am what I am : and his grace which was bestowed upon me was not in vain ; but I laboured more abundantly than they all : yet not I, but the grace of God which was with me. 2 COR. iii. 5 : Not that we are sufficient of ourselves to think any thing as of ourselves ; but our sufficiency is of God.

^l2 COR. xii. 11 : I am become a fool in glorying ; ye have compelled me : for I ought to have been commended of you : for in nothing am I behind the very chiefest apostles, though I be nothing. GAL. vi. 3 : For if a man think himself to be something, when he is nothing, he deceiveth himself.

^m1 COR. iv. 5. See on MAT. xvi. 27.

ⁿACTS, xv. 4 : They declared all things that God had done with them. 2 COR. iii. 5, 6 : Our sufficiency is of God ; who also hath made us able ministers of the new testament. *do.* vi.

ye are God's husbandry,⁵ *ye are* ° God's building.

10 According to the ^p grace of God which is given unto me, as a wise masterbuilder,⁶ I have laid the ^q foundation, and another buildeth thereon. But ^r let every man take heed how he buildeth thereupon.

11 For ^s other foundation can no man lay than that is laid, ^t which is Jesus Christ.

^s tillage. *A. V.* ⁶ architect. *Ham.*

1 : We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

° *EPH.* ii. 20 : And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. *COL.* ii. 7 : Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. *HEB.* iii. 3, 4, 6 : This man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man ; but he that built all things is God. But Christ as a son over his own house ; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. *1 PET.* ii. 4, 5 : To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house.

^p *ROM.* xii. 3. See on *ROM.* i. 5.

^q *Ver.* 6. *ACTS.* xviii. 8 : Many of the Corinthians hearing [*Paul*] believed, and were baptized. *ROM.* xv. 20 : Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation. *1 COR.* iv. 15. *do.* ix. 1 : Are not ye my work in the Lord ? *REV.* xxi. 14 : The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

^r *1 PET.* iv. 11 : If any man speak, let him speak as the oracles of God ; if any man minister, let him do it as of the ability which God giveth : that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

^s *2 COR.* xi. 4 : For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear with him. *GAL.* i. 7 : Which is not another ; but there be some that trouble your, and would pervert the Gospel of Christ.

^t See on *MAT.* xvi. 18.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble ;

13 ^u Every man's work shall be made manifest : for the day shall declare it, because ^v it shall be revealed ⁷ by fire ; and the ^w fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, ^x he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss : but he himself shall be saved ; ^y yet so as by fire.⁸

16 Know ye not that ye are the ^z temple of God, and *that* the Spirit of God dwelleth in you ?

17 If any man defile ⁹ the temple of God, him

⁷ Gr. is revealed. *A. V.* ⁸ through fire, *Ham.* ⁹ destroy. *A. V.*

^u 1 COR. iv. 5.

^v LUKE, ii. 35 : (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

^w JOB, xxiii. 10 : When he hath tried me, I shall come forth as gold. PS. lxvi. 10 : Thou, O God, hast proved us : thou hast tried us, as silver is tried. PRO. xvii. 3 : The fining pot is for silver, and the furnace for gold : but the LORD trieth the hearts. ISA. xlviii. 10 : Behold, I have refined thee, but not with silver ; I have chosen thee in the furnace of affliction. JER. xxiii. 29 : Is not my word like as fire ? saith the LORD. ZEC. xiii. 9 : I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. JAMES, i. 3 : Knowing this, that the trying of your faith worketh patience. 1 PET. i. 7 : That the trial of your faith, being much more precious—though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. *do.* iv. 12 : Beloved, think it not strange concerning the fiery trial which is to try you

^x 1 COR. iv. 5.

^y ZEC. iii. 2 : And the LORD said unto Satan, The LORD rebuke thee, O Satan ; even the LORD that hath chosen Jerusalem rebuke thee : is not this a brand plucked out of the fire ? JUDE, 23 : And others save with fear, pulling them out of the fire ; hating even the garment spotted by the flesh.

^z See on ROM. viii. 9.

shall God destroy ; for the temple of God is holy, which *temple* ye are.

18 ^a Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a ^b fool, that he may be wise.

19 For ^c the wisdom of this world is foolishness with God. For it is written, ^d He taketh the wise in their own craftiness.

20 And again, The Lord ^e knoweth the thoughts ¹⁰ of the wise, that they are vain.

21 Therefore ^f let no man glory in men. For ^g all things are ¹¹ your's ;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are your's ;

23 And ^h ye are Christ's ; and Christ *is* God's.

¹⁰ reasonings. *We.* ¹¹ all are. *Ham.*

^a See on ROM. xii. 3.

^b 1 COR. iv. 10.

^c 1 COR. i. 20 : Where is the wise ? where is the Scribe ? where is the disputer of this world ? hath not God made foolish the wisdom of this world ? *do.* ii. 6.

^d JOB, v. 13. See on 1 COR. i. 19.

^e Ps. xciv. 11 : The LORD knoweth the thoughts of man, that they are vanity.

^f Ver. 4, 5, 6. JER. ix. 23, 24 : Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches : but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise loving-kindness, judgment, and righteousness, in the earth : for in these things I delight, saith the LORD. 1 COR. i. 12 : Now this I say, that every one of you saith, I am of Paul ; and I of Apollos ; and I of Cephas ; and I of Christ. *do.* iv. 6.

^g 2 COR. iv. 5, 15 : For we preach not ourselves, but Christ Jesus the Lord ; and ourselves your servants for Jesus' sake. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

^h ROM. xiv. 8 : For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's. 1 COR. xi. 3 : I would

CHAP. IV.

1 *In what account the ministers ought to be had : 7 we have nothing which we have not received : 9 the apostles spectacles to the world, angels, and men : 13 the filth and offscouring of the world : 15 yet our fathers in Christ, 16 whom we ought to follow.*

LET a man so account of us, as of the ^a ministers of Christ, and ^b stewards¹ of the mysteries² of God.

¹ dispensers. *Rh.* ² secrets. *Co. Ma. Cr. Bi. Gen.*

have you know, that the head of every man is Christ. 2 COR. x. 7 : If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. GAL. iii. 29 : If ye be Christ's, then are ye Abraham's seed.

CHAP. IV.

^a MAT. xxiv. 45 : Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season ? 1 COR. iii. 5 : Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man ? *do.* ix. 17 : For if I do this thing willingly, I have a reward : but if against my will, a dispensation of the Gospel is committed unto me. 2 COR. vi. 4 : In all things approving ourselves as the ministers of God, in much patience, in afflictions. COL. i. 25 : Whereof I am made a minister, according to the dispensation of God, which is given to me for you to fulfil the word of God.

^b MAT. xxv. 21 : His lord said unto him, Well done, thou good and faithful servant : thou hast been faithful over a few things, I will make thee ruler over many things. LUKE, xii. 42 : The Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season ? *do.* xvi. 1 : There was a certain rich man, which had a steward ; and the same was accused unto him that he had wasted his goods. 1 COR. vii. 25 : I give my judgment, as one that hath obtained mercy of the Lord to be faithful. 2 COR. i. 12 : Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world. *do.* ii. 17 : We are not as many, which corrupt the word of God : but as of sincerity, but as of God, in the sight of God speak we in Christ. *do.* iv. 5 : We preach not ourselves, but Christ Jesus the Lord ; and ourselves your servants for Jesus' sake. EPH. iii. 2 : If ye have heard of the dispensation of the grace of God which is given me to you-ward. COL. i. 7 : Epaphras our dear fellowservant, who is for you a faithful minister of Christ.

shall God destroy ; for the temple of God is holy, which *temple* ye are.

18 ^a Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a ^b fool, that he may be wise.

19 For ^c the wisdom of this world is foolishness with God. For it is written, ^d He taketh the wise in their own craftiness.

20 And again, The Lord ^e knoweth the thoughts ¹⁰ of the wise, that they are vain.

21 Therefore ^f let no man glory in men. For ^g all things are ¹¹ your's ;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are your's ;

23 And ^h ye are Christ's ; and Christ *is* God's.

¹⁰ reasonings. *We.* ¹¹ all are. *Ham.*

^a See on ROM. xii. 3.

^b 1 COR. iv. 10.

^c 1 COR. i. 20 : Where is the wise ? where is the Scribe ? where is the disputer of this world ? hath not God made foolish the wisdom of this world ? *do.* ii. 6.

^d JOB, v. 13. See on 1 COR. i. 19.

^e PS. xciv. 11 : The LORD knoweth the thoughts of man, that they are vanity.

^f VER. 4, 5, 6. JER. ix. 23, 24 : Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches : but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise loving-kindness, judgment, and righteousness, in the earth : for in these things I delight, saith the LORD. 1 COR. i. 12 : Now this I say, that every one of you saith, I am of Paul ; and I of Apollos ; and I of Cephas ; and I of Christ. *do.* iv. 6.

^g 2 COR. iv. 5, 15 : For we preach not ourselves, but Christ Jesus the Lord ; and ourselves your servants for Jesus' sake. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

^h ROM. xiv. 8 : For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's. 1 COR. xi. 3 : I would

CHAP. IV.

1 *In what account the ministers ought to be had: 7 we have nothing which we have not received: 9 the apostles spectacles to the world, angels, and men: 13 the filth and offscouring of the world: 15 yet our fathers in Christ, 16 whom we ought to follow.*

LET a man so account of us, as of the ^a ministers of Christ, and ^b stewards¹ of the mysteries² of God.

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have you know, that the head of every man is Christ. 2 COR. x. 7: If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. GAL. iii. 29: If ye be Christ's, then are ye Abraham's seed.

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2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment :³ yea, I judge not mine own self.

4 For I^e know nothing by myself,⁴ ^d yet am I not hereby justified : but he that judgeth me is the Lord.

5 Therefore ^e judge nothing before the time, until the Lord come, ^f who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts : and then shall every man have ^g praise of God.

³ Gr. day. chap. iii. 19. *A. V.* ⁴ I am not guilty in conscience of any thing. *Rh.*

¹ TIM. i. 12 : I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry. TIT. i. 7 : A Bishop must be blameless, as the steward of God. 1 PET. iv. 10 : As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

^e PRO. xxi. 2 : Every way of a man is right in his own eyes : but the LORD pondereth the hearts. 1 JOHN, iii. 20, 21 : If our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God.

^d See on ACTS, xiii. 39.

^e MAT. vii. 1 : Judge not, that ye be not judged. ROM. ii. 1, 16 : Thou art inexcusable, O man, whosoever thou art that judgest. In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel. *do.* xiv. 4, 10, 13 : Who art thou that judgest another man's servant ? to his own master he standeth or falleth. Yea, he shall be holden up : for God is able to make him stand. But why dost thou judge thy brother ? or why dost thou set at nought thy brother ? for we shall all stand before the judgment seat of Christ. Let us not therefore judge one another any more : but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. REV. xx. 12 : The dead were judged out of those things which were written in the books, according to their works.

^f 1 COR. iii. 13.

^g 2 COR. v. 10 : For we must all appear before the judgment

6 And these things, brethren, ^hI have in a figure transferred to myself⁵ and to Apollos for your sakes; ⁱthat ye might learn in us not to think of men above that which is written, that no one of you be ^kpuffed up for one against another.

7 For who maketh thee to differ⁶ from another? and what hast thou that thou didst not receive? now if thou didst ^lreceive it, why dost thou glory, as if thou hadst not received it?

8 Now ye are full, now ye are ^mrich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last,⁷ as it were ⁿappointed to death: for ^owe are made a spectacle⁸ unto the world, and to angels, and to men.

10 We are ^pfools for Christ's sake, but ye are

⁵ figuratively applied unto myself. *Bi.* ⁶ Gr. distinguisheth thee. *Rh.*
⁷ us the last apostles. *A. V.* ⁸ Gr. theatre. *A. V.*

seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. See on ROM. ii. 29.

^h 1 COR. i. 12. See on 1 COR. iii. 4.

ⁱ See on ROM. xii. 3.

^k 1 COR. iii. 21. *do.* v. 2, 6.

^l PRO. ii. 6: The LORD giveth wisdom; out of his mouth cometh knowledge and understanding. JOHN, iii. 27: A man can receive nothing, except it be given him from heaven. ROM. xii. 6: Having then gifts differing according to the grace given unto us. JAMES, i. 17: Every good gift and every perfect gift is from above, and cometh down from the Father of lights. 1 PET. iv. 10: As every man hath received the gift, even so minister.

^m See on REV. iii. 17.

ⁿ See on ROM. viii. 36.

^o HEB. x. 33: Ye were made a gazingstock both by reproaches and afflictions.

^p 1 COR. i. 18: For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. *do.* ii. 14: But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. *do.* iii. 18. See on ACTS, xxvi. 24.

wise in Christ ; we *are* ^a weak, but ye *are* strong ; ye *are* honourable, but we *are* despised.

11 Even unto this present hour we ^r both hunger, and thirst, and are ^s naked, and are ^t buffeted, and have no certain dwellingplace ;

12 And labour, ^u working with our own hands : ^v being reviled, we bless ; being persecuted, we suffer it :

13 Being defamed, we intreat : we are made as the filth ⁹ of the earth, *and are* the ^w offscouring of all things unto this day.

⁹ refuse. *Rh.*

^a 2 COR. xiii. 9. See on 1 COR. ii. 3.

^r ACTS, xx. 7, 11 : Paul preached unto them, ready to depart on the morrow ; and continued his speech until midnight. When he—had broken bread, and eaten, and talked a long while, even till break of day, so he departed. 2 COR. iv. 8 : We are troubled on every side, yet not distressed ; we are perplexed, but not in despair. *do.* xi. 23—27 : Are they ministers of Christ ? (I speak as a fool) I am more ; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep ; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren ; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. PHI. iv. 12 : I know both how to be abased, and I know how to abound : every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

^s JOB, xxii. 6 : Thou hast—stripped the naked of their clothing. ROM. viii. 35 : Who shall separate us from the love of Christ ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ?

^t ACTS, xxiii. 2. See on JOHN, xviii. 22.

^u 1 TIM. iv. 10 : For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. See on ACTS, xviii. 3.

^v See on MAT. v. 44.

^w LAM. iii. 45 : Thou hast made us as the offscouring and refuse in the midst of the people.

14 I write not these things to shame you, but ^xas my beloved sons I warn *you*.

15 For though ye have ten thousand instructors ^yin Christ, yet *have ye* not many fathers : for in Christ Jesus I have begotten you through the Gospel.

16 Wherefore I beseech you, be ye ^zfollowers of me.

17 For this cause have I sent unto you ^aTimotheus, who is my ^bbeloved son, and faithful in the Lord, who shall bring you ^cinto remembrance of my ways which be in Christ, as I ^dteach every where ^ein every church.

18 ^fNow some are puffed up, as though I would not come to you.

19 But I will ^gcome to you shortly, ^hif the

^x 1 THESS. ii. 11 : You know how we exhorted, and comforted, and charged every one of you as a father doth his children.

^y ACTS, xviii. 11 : He continued there [*at Corinth*] a year and six months, teaching the word of God among them. ROM. xv. 20 : Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation. 1 COR. iii. 6 : I have planted, Apollos watered ; but God gave the increase. GAL. iv. 19 : My little children, of whom I travail in birth again until Christ be formed in you. PHILE. 10 : I beseech thee for my son Onesimus, whom I have begotten in my bonds. JAMES, i. 18 : Of his own will begat he us with the word of truth.

^z See on 1 COR. xi. 1.

^a ACTS, xix. 22 : PHIL. ii. 19. See on ACTS xvi. 1.

^b 1 TIM. i. 2 : Unto Timothy, my own son in the faith. 2 TIM. i. 2 : To Timothy, my dearly beloved son. TIT. i. 4 : To Titus, mine own son after the common faith.

^c 1 COR. xi. 2 : Now I praise you, brethren, that ye remember me in all things.

^d 1 COR. vii. 17 : As God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

^e 1 COR. xiv. 33. See on 1 COR. vii. 17.

^f 1 COR. v. 2.

^g ACTS, xix. 21 : Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem. 1 COR. xvi. 5 : Now I will come unto you when I shall pass

Lord will, and will know, not the speech of them which are puffed up, ⁱ but the power.

20 For the ^k kingdom of God is not in word, but in ^l power.

21 What will ye? ^m shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

CHAP. V.

1 *The incestuous person* 6 is cause rather of shame unto them than of rejoicing: 7 the old leaven is to be purged out: 10 heinous offenders are to be shunned and avoided.

IT is reported commonly *that there is* fornication among you, and such fornication as is not so much as ^a named among the Gentiles, ^b that one should have his ^c father's wife.

through Macedonia. 2 COR. i. 15, 16, 23: And in this confidence I was minded to come unto you before, that ye might have a second benefit; and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa. Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

^h See on ACTS, xviii. 21.

ⁱ GAL. ii. 6: But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed to be somewhat in conference added nothing to me.

^k ROM. xiv. 17: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

^l See on 1 COR. ii. 4.

^m 2 COR. x. 2: *do.* xiii. 10. See on 2 COR. i. 23.

CHAP. V.

^a EPH. v. 3: But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints.

^b LEV. xviii. 8: The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness. DEUT. xxii. 30: A man shall not take his father's wife, nor discover his father's skirt. *do.* xxvii. 20: Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

^c 2 COR. vii. 12: Though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear.

2 ^d And ye are puffed up, and have not rather ^e mourned, ^f that he that hath done this deed might be taken away from among you.

3 For I verily, as ^g absent in body, but present in spirit, have judged ^h already, as though I were present, *concerning* him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the ^h power of our Lord Jesus Christ,

5 To deliver such an one unto ⁱ Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your ^k glorying *is* not good. Know ye

^l determined. *A. V.*

^d 1 COR. iv. 18.

^e 2 COR. vii. 7, 10 : And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me ; so that I rejoiced the more. For godly sorrow worketh repentance to salvation not to be repented of : but the sorrow of the world worketh death.

^f LEV. xx. 11 : The man that lieth with his father's wife hath uncovered his father's nakedness : both of them shall surely be put to death ; their blood shall be upon them.

^g COL. ii. 5. See on 1 THES. ii. 17.

^h 2 COR. xiii. 3, 10 : Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction. See on MAT. xviii. 18.

ⁱ JOB, ii. 6 : The LORD said unto Satan, Behold, he is in thine hand ; but save his life. PS. cix. 6 : Set thou a wicked man over him : and let Satan stand at his right hand. ACTS, xxvi. 18 : To open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God. 1 COR. xi. 32 : But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. 1 TIM. i. 20 : Whom [*Hymeneus and Alexander*] I have delivered unto Satan, that they may learn not to blaspheme.

^k Ver. 2. 1 COR. iii. 21 : Therefore let no man glory in men. For all things are your's. *do.* iv. 19. JAMES, iv. 16 : Now ye rejoice in your boastings : all such rejoicing is evil.

not that a ¹ little leaven leaveneth the whole lump?

7 Purge out therefore the ^m old leaven, that ye may be a new lump, as ye are unleavened. For even ⁿ Christ our ^o Passover is sacrificed² for us :

8 Therefore ^p let us keep the feast,³ ^q not with old leaven, neither ^r with the leaven of malice and

² is slain. *A. V.*

³ holyday. *A. V.*

¹ MAT. xiii. 33 : The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. LUKE, xiii. 21 : It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. 1 COR. xv. 33 : Evil communications corrupt good manners. GAL. v. 9 : A little leaven leaveneth the whole lump. 2 TIM. ii. 17 : Their word will eat as doth a canker : of whom is Hymenæus and Philetus.

^m EXOD. xii. 15 : Seven days shall ye eat unleavened bread ; even the first day ye shall put away leaven out of your houses : for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

ⁿ ISA. liii. 7 : He is brought as a lamb to the slaughter. JOHN, i. 29 : Behold the Lamb of God, which taketh away the sin of the world. 1 COR. xv. 3 : Christ died for our sins according to the Scriptures. 1 PET. i. 19 : But with the precious blood of Christ, as of a lamb without blemish and without spot. REV. v. 6, 12 : And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain.—Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

^o JOHN, xix. 14 : It was the preparation of the Passover.

^p EXOD. xii. 15 : The words under ver. 7. *do.* xiii. 6 : Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD.

^q DEUT. xvi. 3, 4 : Thou shalt eat no leavened bread with it ; seven days shalt thou eat unleavened bread therewith, even the bread of affliction ; for thou camest forth out of the land of Egypt in haste : that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coast seven days.

^r MAT. xvi. 6, 12 : Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the

wickedness ; but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle ^anot to company with fornicators :

10 ^tYet not altogether with the fornicators ^uof this world, or with the covetous, or extortioners, or with idolaters ; for then must ye needs go ^vout of the world.

11 But now I have written unto you not to keep company, ^wif any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner ; with such an one ^xno not to eat.

12 For what have I to do to judge ^ythem also that are without ? do not ye judge ^zthem that are within ?

Sadducees. MARK, viii. 15 : And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. LUKE, xii. 1 : In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

^a Ver. 2, 7. 2 COR. vi. 14 : EPH. v. 11 : 2 THES. iii. 14. See on MAT. xviii. 17.

^t 1 COR. x. 27 : If any of them that believe not bid you to a feast, and ye be disposed to go ; whatsoever is set before you, eat, asking no question for conscience sake.

^u 1 COR. i. 20 : Where is the wise ? where is the Scribe ? where is the disputer of this world ? hath not God made foolish the wisdom of this world ?

^v JOHN, xvii. 15 : I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 1 JOHN, v. 19 : And we know that we are of God, and the whole world lieth in wickedness.

^w See on MAT. xviii. 17.

^x GAL. ii. 12 : Before that certain came from James, he did eat with the Gentiles : but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

^y COL. iv. 5 : 1 THES. iv. 12 : 1 TIM. iii. 7. See on MARK, iv. 11.

^z 1 COR. vi. 1-4.

13 But them that are without God judgeth. Therefore ^a put away from among yourselves that wicked person.

CHAP. VI.

¹ *The Corinthians must not vex their brethren, in going to law with them; 6 especially under infidels: 9 the unrighteous shall not inherit the kingdom of God: 15 our bodies are the members of Christ, 19 and temples of the Holy Ghost: 16, 17 they must not therefore be defiled.*

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that ^a the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall ^b judge angels? how much more things that pertain to this life?

4 ^c If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the Church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge ¹ between his brethren? ²

¹ can decide. *Pu.* ² between brother and brother. *Co. Ma. Cr.*

^a DEUT. xiii. 5: That prophet, or that dreamer of dreams, shall be put to death.—So shalt thou put the evil away from the midst of thee. The like expression, So, &c. occurs, DEUT. xvii. 7; xxi. 21; and xxii. 21—24. MAT. xviii. 17: And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a Publican.

CHAP. VI.

^a See on MAT. xix. 28.

^b 2 PET. ii. 4: For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment. JUDE, 6: And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

^c 1 COR. v. 12.

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly³ a fault among you, because ye go to law one with another.
^d Why do ye not rather take wrong? why do ye not rather *suffer yourselves to be defrauded?*

8 Nay, ye do wrong, and defraud,^e and that *your* brethren.

9 Know ye not that the^f unrighteous shall not^g inherit the kingdom of God? Be not deceived:

³ plainly. *Rh.*

^d See on MAT. v. 39, 40.

^e See on 1 THESS. iv. 6.

^f 1 COR. iii. 3: Whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? See on REV. xxi. 27.

^g JOHN, iii. 3, 5: Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 1 COR. xv. 50: This I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. GAL. v. 19—21: Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. EPH. v. 3, 5: But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. COL. iii. 5, 6: Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience. 1 TIM. i. 9: Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers. HEB. xii. 14: Follow peace with all men, and holiness, without which no man shall see the Lord. *do.* xiii. 4: Marriage is honourable in all, and the bed undefiled: but

neither ^h fornicators, nor idolaters, nor ⁱ adulterers, nor effeminate,⁴ nor abusers of themselves with mankind,

10 Nor ^k thieves, nor ^l covetous, nor ^m drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And ⁿ such were some of you : but ye are

⁴ wantons. *Gen.*

whoremongers and adulterers God will judge. *REV. xxi. 8, 27* : The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone. There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie. *do. xxii. 15* : For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

^h See on *ver. 18.*

ⁱ See on *MAT. v. 27, 28.*

^k See on *MARK, x. 19.*

^l See on *LUKE, xii. 15.*

^m See on *ROM. xiii. 13.*

ⁿ *ROM. i. 25* : Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. *do. vi. 19* : As ye have yielded your members servants to uncleanness and to iniquity unto iniquity ; even so now yield your members servants to righteousness unto holiness. *do. vii. 5* : When we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. *1 COR. xii. 2* : Ye know that ye were Gentiles, carried away by these dumb idols, even as ye were led. *EPH. ii. 1, 2, 3, 11, 12* : You hath he quickened, who were dead in trespasses and sins ; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind.—Remember, that ye being in time past Gentiles in the flesh.—That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. *do. iv. 17, 18, 22* : This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being

° washed, but ye are ^p sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are ^q lawful unto me, but all things are not expedient: ⁵ all things are lawful for me, but I will not be brought under the power of any.

13 ^r Meats for the belly, and the belly for meats: but God shall destroy both it and them.

⁵ profitable. *A. V.*

alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts. *do. v. 8*: Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light. *COL. i. 21*: And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled. *do. iii. 7*: In the which [*sins*] ye also walked some time, when ye lived in them. *TIT. iii. 3*: We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. *1 PET. iv. 3*: The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.

° *HEB. x. 22*. See on *JOHN, iii. 3, 5*.

^p *1 COR. i. 30*: But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. *HEB. ii. 11*: For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.

^q *1 COR. x. 23*: All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

^r *MAT. xv. 17*: Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? *ROM. xiv. 17*: The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. *COL. ii. 22, 23*: Which are all to perish in the using.—Which things have indeed a show of wisdom in will, worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

Now the body *is* not for fornication, but ^s for the Lord; and ^t the Lord for the body.

14 And ^u God hath both raised up the Lord, and will also raise up us ^v by his own power.

15 Know ye not that your bodies are the ^w members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.⁶

16 What? know ye not that he which is joined to an harlot is one body? for ^x two,⁷ saith he, shall be one flesh.

17 But he that is joined unto the Lord ^y is one spirit.

⁶ By no means. *Wh.*

⁷ they two. *Ham.*

^s Ver. xv. 19, 20. ROM. xii. 1: I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 1 THESS. iv. 3, 7: This is the will of God, ^tven your sanctification, that ye should abstain from fornication. For God hath not called us unto uncleanness, but unto holiness.

^u EPH. v. 23: For the husband is the head of the wife, even as Christ is the head of the Church: and he is the saviour of the body.

^v ROM. vi. 4, &c: *do.* viii. 11: 2 COR. iv. 14. See on ACTS, ii. 24.

^w EPH. i. 19, 20: And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.

^x See on ROM. xii. 5.

^y See on MARK, x. 7.

^z JOHN, xvii. 21—23: That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one. EPH. iv. 4: There is one body, and one Spirit, even as ye are called in one hope of your calling. *do.* v. 30: We are members of his body, of his flesh, and of his bones.

18 Flee ^afornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth ^aagainst his own body.

19 What? know ye not that your body is the ^btemple of the Holy Ghost *which is* in you, which ye have of God, ^cand ye are not your own?

^a See PRO. vi. 24—32: *do.* vii. 24—27: *do.* xxix. 3: He that keepeth company with harlots spendeth his substance. HOS. iv. 11: Whoredom and wine and new wine take away the heart. MARK, vii. 21: From within, out of the heart of men, proceed evil thoughts, adulteries, fornications. ACTS, xv. 20: [*My sentence is*] that we write unto them, that they abstain from pollutions of idols, and from fornication. ROM. i. 24: Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves. *do.* vi. 12, 13: Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 1 COR. vii. 2, 9: To avoid fornication, let every man have his own wife, and let every woman have her own husband.—But if they cannot contain, let them marry: for it is better to marry than to burn. EPH. v. 3: But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints. COL. iii. 5, 6: Mortify therefore your members which are upon the earth; fornication,—for which things' sake the wrath of God cometh on the children of disobedience. 1 THES. iv. 3, 4: This is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour. 1 TIM. i. 9, 10: Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient—for whoremongers. HEB. xii. 16: [*Looking diligently*] lest there be any fornicator, or profane person, as Esau. *do.* xiii. 4: Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. See on ver. 9.

^a ROM. i. 24: Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves. 1 THES. iv. 4: That every one of you should know how to possess his vessel in sanctification and honour.

^b 1 COR. iii. 16: 2 COR. vi. 16. See on ROM. viii. 9.

^c ROM. xiv. 7, 8: For none of us liveth to himself, and no

20 For ye are ^d bought with a price : therefore ^e glorify God in your body, and in your spirit, which are God's.

CHAP. VII.

2 *He treateth of marriage, 4 showing it to be a remedy against fornication : 10 and that the bond thereof ought not lightly to be dissolved : 18, 20 every man must be content with his vocation : 25 virginity wherefore to be embraced : 35 and for what respects we may either marry, or abstain from marrying.*

NOW concerning the things whereof ye wrote unto me : ^a *It is good for a man not to touch a woman.*

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband ^b render unto the wife ^c due

man dieth to himself. For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's.

^d GAL. iii. 13 : Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, Cursed is every one that hangeth on a tree. 2 PET. ii. 1 : The LORD that bought them. See on ACTS, xx. 28.

^e 1 PET. ii. 9 : But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.

CHAP. VII.

^a Ver. viii. 26.

^b PRO. v. 15, 18, 19 : Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountain be blessed : and rejoice with the wife of thy youth. Let her be as the loving hind and the pleasant roe ; let her breasts satisfy thee at all times ; and be thou ravished always with her love. EPH. v. 25, 28, 29 : Husbands, love your wives, even as Christ also loved the Church. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh ; but nourisheth and cherisheth it, even as the Lord the Church. COL. iii. 19 : Husbands, love your wives, and be not bitter against them.

^c EXOD. xxi. 10 : If he take him another wife ; her food, her raiment, and her duty of marriage, shall he not diminish. 1 PET. iii. 7 : Likewise, ye husbands, dwell with them accord-

benevolence:¹ and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 ^d Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to ^e fasting and prayer; and come together again, that ^f Satan tempt you not for your incontinency.

6 But I speak this by permission,² and ^g not of commandment.³

7 For ^h I would that all men were ⁱ even as I myself. But every man hath his proper ^k gift of

¹ the good will that is due. *Pu.* ² by way of advice. *Ham. Pu.* ³ by way of precept. *Ham. We.*

ing to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

^d EXOD. xix. 15: Be ready against the third day: come not at your wives. 1 SAM. xxi. 4, 5: There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women. And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days.

^e JOEL, ii. 15, 16: Sanctify a fast, call a solemn assembly:—let the bridegroom go forth of his chamber, and the bride out of her closet. ZEC. vii. 3: And to speak unto the priests which were in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

^f See on 1 THESS. iii. 5.

^g VER. 10, 12, 25, 40. 2 COR. viii. 8: I speak not by commandment. *do.* xi. 17: That which I speak, I speak it not after the Lord.

^h ACTS, xxvi. 29: I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

ⁱ 1 COR. ix. 5: Have we not power to lead about a sister, a wife, as well as other apostles?

^k MAT. xix. 11, 12: All men cannot receive this saying, save they to whom it is given. There be eunuchs,—which have made

God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows,
¹It is good for them if they abide even as I.

9 But if they cannot contain,⁴ ^m let them marry: for it is better to marry than to burn.⁵

10 And unto the married I command, ⁿ yet not I, but the Lord, ^o Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, ^p not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else ^q were your children unclean; but now are they holy.

⁴ have not power over themselves. *We.* ⁵ to be inflamed. *Pu.*

themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it. 1 COR. xiii. 11: All these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

¹ Ver. 1, 26.

^m 1 TIM. v. 14: I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

ⁿ See ver. 12, 25, 40.

^o See on MAT. v. 32.

^p Ver. 6.

^q MAL. ii. 15: Did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage⁶ in such cases: but God hath called^r us to peace.⁷

16 For what knowest thou, O wife, whether thou shalt^s save *thy* husband? or how⁸ knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as the Lord hath^t called every one, so let him walk. And so^u ordain I in all churches.

18 Is any man called being circumcised? let him not become^v uncircumcised. Is any called in uncircumcision? ^w let him not be circumcised.

⁶ enslaved. *Ham. Whit.* ⁷ Gr. in peace. *A. V.* ⁸ what. *A. V.*

^r See on MARK, ix. 50.

^s 1 PET. iii. 1, 2: Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear.

^t Ver. 20, 24.

^u 1 COR. iv. 17: Who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. *do.* xi. 16: If any man seem to be contentious, we have no such custom, neither the Churches of God. *do.* xiv. 33: God is not the author of confusion, but of peace, as in all churches of the saints. 2 COR. xi. 28: Besides those things that are without, that which cometh upon me daily, the care of all the churches.

^v 1 MAC. i. 15: And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen.

^w ACTS, xv. 1, 5, 19, 24, 28: And certain men which came down from Judæa taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God. Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment.

19 ^x Circumcision is nothing, and uncircumcision is nothing, but the ^y keeping of the commandments of God.

20 Let every man ^z abide in the same calling ⁹ wherein he was called.

21 Art thou called *being* a servant? ^a care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the ^b Lord's freeman: ¹⁰ likewise also he that is called, *being* free, is ^c Christ's servant.

23 Ye are ^d bought with a price; be not ye the servants of men.

⁹ state. *Ma.* ¹⁰ Gr. made free. *A. V.*

For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things. GAL. v. 2: Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

^x GAL. v. 6: In Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. *do.* vi. 15: In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. COL. iii. 11: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

^y JOHN, xv. 14: Ye are my friends, if ye do whatsoever I command you. 1 JOHN, ii. 3: And hereby we do know that we know him, if we keep his commandments. *do.* iii. 24: And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

^z PRO. xxvii. 8: As a bird that wandereth from her nest, so is a man that wandereth from his place.

^a HEB. xiii. 5: Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

^b PHILE. 16: Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? See on JOHN, viii. 36.

^c EPH. vi. 6: Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart. 1 COR. ix. 21: GAL. v. 13: 1 PET. ii. 16. See on JOHN, viii. 36.

^d LEV. xxv. 42: For they are my servants, which I brought

24 Brethren, ^elet every man, wherein he is called, therein abide with God.

25 Now concerning virgins I have ^fno commandment of the Lord : yet I give my judgment,¹¹ as one that hath ^gobtained mercy of the Lord to be ^hfaithful.

26 I suppose therefore that this is good for the ⁱpresent distress,¹² *I say*, that ^k*it is* good for a man so to be.

27 Art thou bound unto a wife ? seek not to be loosed. Art thou loosed from a wife ? seek not a wife.

28 ¹But and if thou marry, thou hast not sinned ; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh : but I spare you.

29 But this I say, brethren, the ^mtime *is* short :

¹¹ counsel. *Ma. Cr. Bi. Rh.* ¹² necessity. *A. V.*

forth out of the land of Egypt : they shall not be sold as bondmen. See on ACTS, xx. 28.

^e Ver. 17. See on ver. 20.

^f See on ver. 6.

^g 1 TIM. i. 16 : For this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

^h 1 TIM. i. 12. See on 1 COR. iv. 2.

ⁱ LUKE, xxi. 23 : Woe unto them that are with child, and to them that give suck, in those days ! for there shall be great distress in the land, and wrath upon this people.

^k Ver. 1—8.

¹ HEB. xiii. 4 : Marriage is honourable in all, and the bed undefiled : but whoremongers and adulterers God will judge.

^m MAT. xxiv. 13, 14 : He that shall endure unto the end, the same shall be saved. And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations : and then shall the end come. LUKE, xviii. 8 : I tell you, he will avenge them speedily. ROM. xiii. 11, 12 : And that, knowing the time, that now it is high time to awake out of sleep. The night is far spent, the day is at hand. PHIL. iv. 5 : The Lord is at hand. HEB. x. 25, 37 : But exhorting one another : and so much the more, as ye see the day approach-

it remaineth, that both they that have wives be as though they had none ;

30 And they that weep, as though they wept not ; and they that rejoyce, as though they rejoyced not ; and they that ^abuy, as though they possessed not ;

31 And they that use this world, as not ^oabusing it:¹³ for the ^pfashion of this world passeth away.

32 But I would have you without ^qcarefulness. He that is ^runmarried careth for the

¹³ as those that use it not. *Ham.*

ing. Yet a little while, and he that shall come will come, and will not tarry. JAMES, v. 8, 9: Be ye also patient ; stablish your hearts : for the coming of the Lord draweth nigh. Behold, the judge standeth before the door. 1 PET. iv. 7 : The end of all things is at hand : be ye therefore sober, and watch unto prayer. 2 PET. iii. 8, 9, 11, 14 : Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness ; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness ? Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. REV. i. 3 : Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein : for the time is at hand. *do.* xxii. 10 : Seal not the sayings of the prophecy of this book ; for the time is at hand.

^a EZEK. vii. 12 : The time is come, the day draweth near : let not the buyer rejoyce, nor the seller mourn : for wrath is upon all the multitude thereof.

^o 1 COR. ix. 18 : What is my reward then ? Verily that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel.

^p See on JAMES, iv. 14.

^q See on MAT. vi. 25.

^r 1 TIM. v. 5 : She that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

things that belong to the Lord,¹⁴ how he may please the Lord :

33 But he that is married [†] careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in [†]spirit : but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit ; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not : let them marry.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed¹⁵ in his heart that he will keep his virgin, doeth well.

38 So then he that giveth *her* in marriage doeth [†]well ; but he that giveth *her* not in marriage doeth better.

39 The wife is [†]bound by the law as long as her husband liveth ; but [‡]if her husband be dead,

¹⁴ Gr. of the Lord, as ver. 34. *A. V.* ¹⁵ determined. *Ham. Whit.*

^{*} LUKE, x. 40, 42 : But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone ? bid her therefore that she help me. But one thing is needful : and Mary hath chosen that good part, which shall not be taken away from her.

[†] See on 1 THESS. v. 23.

[‡] See on ver. 28.

[‡] See on ROM. vii. 2.

[‡] ROM. vii. 3 : If, while her husband liveth, she be married

she is at liberty to be married to whom she will ; only ^x in the Lord.

40 But she is happier if she so abide, ^y after my judgment : and ^z I think also that I have the Spirit of God.

CHAP. VIII.

¹ *To abstain from meats offered to idols : 8, 9 we must not abuse our Christian liberty, to the offence of our brethren, 11 but must bridle our knowledge with charity.*

NOW as touching things offered unto ^a idols, we know that we all have ^b knowledge. ^c Knowledge puffeth up, but ^d charity ¹ edifieth.

2 And ^e if any man think that he knoweth any

¹love. Co. Ma. Cr. Gen. Dod. We. Pu.

to another man, she shall be called an adulteress : but if her husband be dead, she is free from that law ; so that she is no adulteress, though she be married to another man.

^x 2 COR. vi. 14: Be ye not unequally yoked together with unbelievers.

^y Ver. 23.

^z 1 THES. iv. 8: He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit. 2 PET. iii. 15, 16: Our beloved brother Paul also according to the wisdom given unto him hath written unto you ; as also in all his epistles, speaking in them of these things ; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.

CHAP. VIII.

^a See on ACTS, xv. 20, 29.

^b ROM. xiv. 14, 22: I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself : but to him that esteemeth any thing to be unclean, to him it is unclean. Hast thou faith ? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

^c ISA. xlvii. 10: Thy wisdom and thy knowledge, it hath perverted thee ; and thou hast said in thine heart, I am, and none else beside me. ROM. xiv. 3, 10: Let not him that eateth despise him that eateth not ; and let not him which eateth not judge him that eateth : for God hath received him. Why dost thou judge thy brother ? or why dost thou set at nought thy brother ? for we shall all stand before the judgment seat of Christ.

^d 1 COR. xiii. throughout.

^e ROM. xi. 25: For I would not, brethren, that ye should be

thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is ^f known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* ^g nothing in the world, and that *there is* ^h none other God but one.

5 For though there be that are ⁱ called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

ignorant of this mystery, lest ye should be wise in your own conceits. 1 COR. xiii. 8, 9, 12 : Whether there be prophecies, they shall fail ; whether there be tongues, they shall cease ; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. For now we see through a glass, darkly ; but then face to face : now I know in part ; but then shall I know even as also I am known. GAL. ii. 6 : They who seemed to be somewhat in conference added nothing to me. do. vi. 3 : If any man think himself to be something, when he is nothing, he deceiveth himself. 1 TIM. vi. 3, 4 : If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ—He is proud, knowing nothing, but dotting about questions and strifes of words.

^f EXOD. xxxiii. 12, 17 : And Moses said unto the LORD, See, thou sayest unto me, Bring up this people : and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. And the LORD said unto Moses, I will do this thing also that thou hast spoken : for thou hast found grace in my sight, and I know thee by name. NAH. i. 7 : The LORD is good, a strong hold in the day of trouble ; and he knoweth them that trust in him. See on MAT. vii. 23, and on 2 TIM. ii. 19.

^g ISA. xli. 24 : 1 COR. x. 19. See on ACTS, xiv. 15.

^h VER. 6. ISA. xli. 8 : Is there a God beside me ? yea, there is no God ; I know not any. See on MARK, xii. 29.

ⁱ DEUT. x. 17 : The LORD your God is God of gods, and Lord of lords. PS. lxxxii. 6 : I have said, Ye are gods ; and all of you are children of the most high. EXOD. xxii. 9 : The cause of both parties shall come before the judges. JOHN, x. 34—36 : Is it not written in your law, I said, Ye are gods ? If he called them gods, unto whom the word of God came—say ye of him, whom the Father hath sanctified ? &c.

6 But to us *there is but* ^k one God, the Father, ¹ of whom *are* all things, and we in him; ² and ^m one Lord Jesus Christ, ⁿ by whom *are* all things, and we by him.

7 Howbeit *there is* not in every man that knowledge: for some with ^o conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is ^p defiled.

8 But ^q meat commendeth us not to God: for neither, if we eat, are we the better; ³ neither, if we eat not, are we the worse.⁴

9 But take heed lest by any means this ^r liberty⁵ of your's become a ^s stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in ^t the idol's temple, shall not

¹ for him. *A. V.* ² have we the more. *A. V.* ³ have we the less. *A. V.* ⁴ power. *A. V.*

^k See on MARK, xii. 29.

¹ ACTS, xvii. 28: In him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. ROM. xi. 36: Of him, and through him, and to him, are all things: to whom be glory for ever.

^m See on JOHN, xiii. 13.

ⁿ COL. i. 16: HEB. i. 2. See on JOHN, i. 3.

^o 1 COR. x. 28, 29, 32: If any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience sake:—Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God.

^p ROM. xiv. 14, 23: I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. He that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

^q See on ROM. xiv. 17.

^r GAL. v. 13. See on JOHN, viii. 36.

^s See on ROM. xiv. 13, 20.

^t 1 MAC. i. 47: Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts.

^u the conscience of him which is weak be emboldened ⁶ to eat those things which are offered to idols ;

11 And ^v through thy knowledge shall the weak brother perish, for whom Christ died ?

12 But ^w when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if ^x meat make my brother to offend, I will eat no flesh while the world standeth, ⁷ lest I make my brother to offend.

CHAP. IX.

1 *He sheweth his liberty, 7 and that the minister ought to live by the Gospel : 15 yet that himself hath of his own accord abstained, 18 to be either chargeable unto them, 22 or offensive unto any in matters indifferent : 24 our life is like unto a race.*

^aAM I not an apostle ? am I not free ? have I not ^b seen Jesus Christ our Lord ? ^c are not ye my work in the Lord ?

⁶ Gr. edified. *A. V.* ⁷ as long as I live. *Dod.*

^u See on ver. 7.

^v ROM. xiv. 15, 20 : If thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. For meat destroy not the work of God.

^w MAT. xxv. 40, 45 : And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

^x ROM. xiv. 21 : It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. 2 COR. xi. 29 : Who is weak, and I am not weak ? who is offended, and I burn not ?

CHAP. IX.

^a 2 COR. xii. 12 : Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. See on ACTS, ix. 15.

^b ACTS, xviii. 9 : Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace. See on ACTS, xxii. 14.

^c 1 COR. iv. 15. See on 1 COR. iii. 10.

2 If I be not an apostle unto others, yet doubtless I am to you : for the ^d seal of mine apostleship are ye in the Lord.

3 Mine answer ¹ to them that do examine me is this,

4 Have we not ^e power to eat and to drink ?

5 Have we not power to lead about a sister, a wife, ² as well as other apostles, and *as* the ^f brethren of the Lord, and ^g Cephas ?³

6 Or I only and Barnabas, ^h have not we power to forbear working ?

7 Who ⁱ goeth a warfare any time at his own charges ? who ^k planteth a vineyard, and eateth

¹ My defence. *Wi. Gen. Rh. Pu.* ² woman. *A. V.* ³ Peter. *We.*

^d 2 COR. iii. 2 : Ye are our epistle written in our hearts, known and read of all men. *do.* xii. 12 : Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

^e Ver. vi. 14. LUKE, x. 7 : In the same house remain, eating and drinking such things as they give : for the labourer is worthy of his hire. 1 THESS. ii. 6 : Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. 2 THESS. iii. 8, 9 : We wrought with labour—that we might not be chargeable to any of you : not because we have not power, but to make ourselves an ensample unto you to follow us.

^f LUKE, vi. 15 : Matthew and Thomas, James the son of Alphæus, and Simon called Zelotes. See on MAT. xii. 46.

^g MAT. viii. 14 : When Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

^h See on ver. 4.

ⁱ 2 COR. x. 4 : The weapons of our warfare are not carnal, but mighty through God. 1 TIM. i. 18 : This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare. *do.* vi. 12 : Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 2 TIM. ii. 3 : Thou therefore endure hardness, as a good soldier of Jesus Christ. *do.* iv. 7 : I have fought a good fight, I have finished my course, I have kept the faith.

^k DEUT. xx. 6 : What man is he that hath planted a vineyard, and hath not yet eaten of it ? PRO. xxvii. 18 : Whoso

not of the fruit thereof? or who ¹ feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? ⁴ or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not ^m muzzle the mouth of the ox that treadeth out the corn. Doth God take care ⁵ for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that ⁿ he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you ^o spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? ^p Nevertheless we have not used this power; but suffer all things, ^q lest we should hinder the Gospel of Christ.

⁴ according to man? *Ham.*

⁵ care merely. *Pu.*

keepeth the fig tree shall eat the fruit thereof. 1 COR. iii. 6—8: I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

¹ JOHN, xxi. 15: Feed my lambs. ACTS, xx. 28: Take heed to yourselves, and to all the flock—to feed the Church of God. 1 PET. v. 2: Feed the flock of God which is among you.

^m DEUT. xxv. 4: Thou shalt not muzzle the ox when he treadeth out the corn. Cited 1 TIM. v. 18.

ⁿ 2 TIM. ii. 6: The husbandman that laboreth must be first partaker of the fruits.

^o GAL. vi. 6. See on ROM. xv. 27.

^p Ver. 15, 18. 2 COR. xi. 7: Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the Gospel of God freely? 1 THES. ii. 6: Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. See on ACTS, xx. 33.

^q 2 COR. xi. 12: But what I do, that I will do, that I may cut off occasion from them which desire occasion.

13 Do ye not know that they which ^r minister about holy things live ^s *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ^r ordained that they which preach the Gospel should live of the Gospel.

15 But I have ^r used none of these things: neither have I written these things, that it should be ^u so done unto me: for *it were* better for me to die, than that any man should ^r make my glorying void.

16 For though I preach the Gospel, I have nothing to glory of: for ^w necessity is laid upon

^s feed. A. V.

^r LEV. vi. 16, 26: The remainder [*of the meat offering*] shall Aaron and his sons eat. The priest that offereth it for sin shall eat it. *do.* vii. 6: Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy. NUMB. v. 9, 10: And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his. And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his. *do.* xviii. 8, 20: The LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever. The LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. DEUT. x. 9: Levi hath no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD thy God promised him. *do.* xviii. 1: The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

^r See on MAT. x. 10.

^s Ver. 12. See on ACTS, xviii. 3.

^u PHIL. iv. 17: Not because I desire a gift: but I desire fruit that may abound to your account.

^v 2 COR. xi. 10: No man shall stop me of this boasting in the regions of Achaia.

^w See on ACTS, ix. 15, and ROM. i. 14.

me; yea, ^x woe is unto me, if I preach not the Gospel!

17 For if I do this thing willingly, ^y I have a reward: but if against my will, a ^z dispensation of the Gospel is committed unto me.

18 What is my reward then? *Verily* that, ^a when I preach the Gospel, I may make the Gospel of Christ without charge, that I ^b abuse ⁷ not my power ^a in the Gospel.

19 For though I be ^c free from all men, yet have ^d I made myself servant unto all, ^e that I might gain the more.

20 And ^f unto the Jews I became as a Jew, that

⁷ use. *Ham.* ^a liberty. *Co.*

^x JER. i. 17: Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. — do. xx. 9: Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

^y 1 COR. iii. 8, 14: Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. If any man's work abide which he hath built thereupon, he shall receive a reward.

^z GAL. ii. 7: The Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter. PHI. i. 17: I am set for the defence of the Gospel. See on 1 COR. iv. 1.

^a 1 COR. x. 33: 2 COR. iv. 5: For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. — do. xi. 7: Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the Gospel of God freely?

^b 1 COR. vii. 31: And they that use this world, as not abusing it: for the fashion of this world passeth away.

^c Ver. 1.

^d ROM. i. 14: I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. GAL. v. 13: By love serve one another.

^e MAT. xviii. 15: 1 PET. iii. 1. See on ROM. xi. 14.

^f ACTS, xvi. 3: Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were

I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 ^sTo them that are ^hwithout law, as without law, (being not ⁱwithout law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the ^kweak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means ^lsave some.

23 And this I do for the Gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which ^mrun in a race run all, but one receiveth the prize? So run, that ye may ⁿobtain.

in those quarters. *do.* xviii. 18: [*Paul*] having shorn his head in Cenchrea: for he had a vow. *do.* xxi. 23, &c: Do therefore this that we say to thee: We have four men which have a vow on them; them take, and purify thyselves with them, &c.

^s GAL. ii. 3: Neither Titus, who was with me, being a Greek, was compelled to be circumcised.

^h ROM. ii. 12, 14: As many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves.

^l 1 COR. vii. 22: Also he that is called, being free, is Christ's servant.

^k ROM. xv. 1: 1 COR. x. 33: 2 COR. xi. 29. See on ROM. xiv. 1.

ⁱ 1 COR. vii. 16. See on ROM. xi. 14.

^m GAL. ii. 2: But privately to them which were of reputation, lest by any means I should run, or had run, in vain. *do.* iv. 11: I am afraid of you, lest I have bestowed upon you labour in vain. *do.* v. 7: Ye did run well; who did hinder you that ye should not obey the truth? PHIL. ii. 16: That I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. 1 THESS. iii. 5: I sent to know your faith, lest by some means the tempter hath tempted you, and our labour be in vain. HEB. xii. 1: Let us run with patience the race that is set before us.

ⁿ MAT. x. 22: He that endureth to the end shall be saved.

25 And every man that ^ostriveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown ; but we an ^pincorruptible.

26 I therefore so run, ^anot as uncertainly ;⁹ so fight I, not as one that beateth the air :

27 But I ^rkeep under¹⁰ my body, and ^sbring *it* into subjection : lest that by any means, when

⁹ at uncertainties. *Ham.* ¹⁰ mortify. *Dod.*

PHI. iii. 13, 14 : Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. 1 TIM. i. 18 : War a good warfare. 2 TIM. iv. 7 : I have fought a good fight, I have finished my course, I have kept the faith.

^o EPH. vi. 12 : We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 1 TIM. vi. 12 : Fight the good fight of faith, lay hold on eternal life. 2 TIM. ii. 5 : If a man also strive for masteries, yet is he not crowned, except he strive lawfully. *do.* iv. 7 : The words under ver. 24.

^p 2 TIM. iv. 8 : Henceforth there is laid up for me a crown of righteousness. JAMES, i. 12 : When he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. 1 PET. i. 4 : To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. *do.* v. 4 : When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. REV. ii. 10 : Be thou faithful unto death, and I will give thee a crown of life. *do.* iii. 11 : Hold that fast which thou hast, that no man take thy crown.

^a 2 TIM. ii. 5 : The words under ver. 25.

^r ROM. viii. 13 : If ye through the Spirit do mortify the deeds of the body, ye shall live. COL. iii. 5 : Mortify therefore your members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

^s ROM. vi. 18, 19 : Being then made free from sin, ye became the servants of righteousness. As ye have yielded your members servants to uncleanness and to iniquity unto iniquity ; even so now yield your members servants to righteousness unto holiness.

I have preached to others,¹¹ I myself should be a
¹castaway.¹²

CHAP. X.

1 The sacraments of the Jews 6 are types of our's, 7 and their punishments 11 examples for us : 14 we must flee from idolatry : 21 we must not make the Lord's table the table of devils : 24 and in things indifferent we must have regard of our brethren.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the ^acloud, and all passed through the ^bsea ;

¹¹ though I preach to others. *Pu.* ¹² reprobable. *Wi.*

¹ *JER.* vi. 30 : Reprobate silver shall men call them, because the LORD hath rejected them. *2 COR.* xiii. 5, 6 : Examine yourselves, whether ye be in the faith ; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates ? But I trust that ye shall know that we are not reprobates.

CHAP. X.

^a *EXOD.* xiii. 21 : And the LORD went before them by day in a pillar of a cloud, to lead them the way ; and by night in a pillar of fire, to give them light ; to go by day and night. *do.* xl. 34 : A cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. *NUMB.* ix. 18 : As long as the cloud abode upon the tabernacle they rested in their tents. *do.* xiv. 14 : And they will tell it to the inhabitants of this land : for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. *DEUT.* i. 33 : Who went in the way before you—in fire by night—and in a cloud by day. *NEH.* ix. 12, 19 : Thou leddest them in the day by a cloudy pillar. The pillar of the cloud departed not from them by day. *Ps.* lxxviii. 14 : In the daytime also he led them with a cloud. *do.* cv. 39 : He spread a cloud for a covering ; and fire to give light in the night.

^b *EXOD.* xiv. 22 : The children of Israel went into the midst of the sea upon the dry ground : and the waters were a wall unto them on their right hand, and on their left. *NUMB.* xxxiii. 8 : And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah. *JOS.* iv. 23 : The LORD your God dried up the waters of Jordan from before you, until ye were passed

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same ^c spiritual meat;

4 And did all drink the same ^d spiritual drink: for they drank of that spiritual Rock that ^e followed them: ¹ and that Rock was Christ.

5 But with many of them ² God was not well pleased: for they were ^f overthrown ³ in the wilderness.

¹ went with them. DEUT. ix. 21; Ps. cv. 41. *A. V.* ² with the most of them. *We.* ³ destroyed. *Ham.*

over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over. Ps. lxxviii. 13: He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.

^c EXOD. xvi. 4, 15, 35: Then said the LORD unto Moses, Behold, I will rain bread from heaven for you. Then said one to another, It is manna. And Moses said unto them, This is the bread which the LORD hath given you to eat. And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan. NEH. ix. 15, 20: And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them. Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst. Ps. lxxviii. 24: And had rained down manna upon them to eat, and had given them of the corn of heaven.

^d EXOD. xvii. 6: Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. NUMB. xx. 11: And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly, and the congregation drank, and their beasts also. Ps. lxxviii. 15: He clave the rocks in the wilderness, and gave them drink as out of the great depths.

^e DEUT. ix. 21: I cast the dust thereof [*of the molten calf*] into the brook that descended out of the mount. Ps. cv. 41: He opened the rock, and the waters gushed out; they ran in the dry places like a river.

^f NUMB. xiv. 23, 29, 32, 35, 37: Surely they shall not see the

6 Now these things were our examples,⁴ to the intent we should not lust after evil things, as⁵ they also lusted.

7^h Neither be ye idolaters, as *were* some of them; as it is written,ⁱ The people sat down to eat and drink, and rose up to play.

8^k Neither let us commit fornication, as some

⁴ Gr. our figures. *A. V.*

land which I sware unto their fathers, neither shall any of them that provoked me see it. Your carcases shall fall in this wilderness. But as for you, your carcases, they shall fall in this wilderness. I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die. Even those men that did bring up the evil report upon the land, died by the plague before the LORD. *do.* xxxvi. 64, 65: Among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. For the LORD had said of them, They shall surely die in the wilderness. *Ps.* cvi. 26: Therefore he lifted up his hand against them, to overthrow them in the wilderness. *HEB.* iii. 17—19: With whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. *JUDE,* 5: The Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

⁵ *NUMB.* xi. 4, 33, 34: The mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? While the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted. *Ps.* cvi. 14: But lusted exceedingly in the wilderness, and tempted God in the desert.

^h *Ver.* 14.

ⁱ *EXOD.* xxxii. 6: They rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people, &c. as here.

^k *1 COR.* vi. 18: Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication

of them committed, and ¹fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as ^msome of them also tempted, and were ⁿdestroyed of serpents.

10 Neither murmur ye, as some of them also ^omurmured, and were ^pdestroyed of the destroyer.

sinneth against his own body. *REV. ii. 14* : But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

¹*NUMB. xxv. 1, 9* : The people began to commit whoredom with the daughters of Moab. Those that died in the plague were twenty and four thousand. *Ps. cvi. 29* : Thus they provoked him to anger with their inventions : and the plague brake in upon them.

^m*EXOD. xvii. ii. 7* : Moses said unto them, Why chide ye with me ? wherefore do ye tempt the LORD ? He called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not ? *NUMB. xxi. 5* : The people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness ? for there is no bread, neither is there any water ; and our soul lotheth this light bread. *DEUT. vi. 16* : Ye shall not tempt the LORD your God, as ye tempted him in Massah. *Ps. lxxviii. 18, 56* : They tempted God in their heart by asking meat for their lust. Yet they tempted and provoked the most high God, and kept not his testimonies. *do. xc. 9* : When your fathers tempted me, proved me, and saw my work. *do. cvi. 14* : But lusted exceedingly in the wilderness, and tempted God in the desert.

ⁿ*NUMB. xxi. 6* : The LORD sent fiery serpents among the people, and they bit the people ; and much people of Israel died.

^o*EXOD. xvi. 2* : The whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness. *do. xvii. 2* : Wherefore the people did chide with Moses, and said, Give us water, that we may drink. And Moses said unto them, Why chide ye with me ? wherefore do ye tempt the LORD ? *NUMB. xiv. 2, 29* : All the children of Israel murmured—and said—Would God that we had died in the land of Egypt ! or would God we had died in this wilderness ! Your carcases shall fall in this wilderness ; all—which have mur-

11 Now all these things happened unto them for ensamples :⁵ and they are ⁴written for our admonition, upon whom the ⁷ends of the world⁶ are come.

12 Wherefore ⁸let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation⁷ taken you but such as is common to man :⁸ but God is ⁴faithful,

⁴for types. *A. V.* ⁶ages. *Ham.* ⁷trial. *Pu.* ⁸human. *Rh. Ham.* moderate. *A. V.*

mured against me. *do.* xvi. 41, 49 : All the congregation of the children of Israel murmured against Moses, and against Aaron, saying, Ye have killed the people of the LORD. Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. *PHI.* ii. 14 : Do all things without murmurings and disputings. *1 PET.* iv. 9 : Use hospitality one to another without grudging. *JUDE,* 16 : These are murmurers, complainers, walking after their own lusts.

⁵*EXOD.* xii. 23 : The LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. *NUMB.* xiv. 37. See on ver. 5. *2 SAM.* xxiv. 16 : And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough : stay now thine hand. And the angel of the LORD was by the threshingplace of Araamah the Jebusite. *1 CHR.* xxi. 15 : And God sent an angel unto Jerusalem to destroy it : and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand.

⁶See on *ROM.* iv. 23.

1 COR. vii. 29 : But this I say, brethren, the time is short : it remaineth, that both they that have wives be as though they had none. *PHI.* iv. 5 : The Lord is at hand. *HEB.* x. 25, 37 : Exhorting one another : and so much the more, as ye see the day approaching. For yet a little while, and he that shall come will come, and will not tarry. *1 JOHN.* ii. 18 : Little children, it is the last time : and as ye have heard that antichrist shall come, even now are there many antichrists ; whereby we know that it is the last time.

⁷*PRO.* xxviii. 14 : Happy is the man that feareth alway : but he that hardeneth his heart shall fall into mischief. *ROM.* xi. 20 : Because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear,

⁸See on *1 COR.* i. 9.

who will not suffer you to be tempted ^u above that ye are able ; but will ^v with the temptation also ^w make a way to escape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, ^x flee from idolatry.

15 I speak as to ^y wise men ; ^z judge ye what I say.

⁹ them that have understanding. *Pu.*

^u EXOD. xiii. 17 : God led them [*Israelites*] not through the way of the land of the Philistines, although that was near ; for God said, Lest peradventure the people repent when they see war, and they return to Egypt. PS. ciii. 13, 14 : Like as a father pitieth his children, so the LORD pitieth them that fear him. For he knoweth our frame ; he remembereth that we are dust. *do.* cxxv. 3 : The rod of the wicked shall not rest upon the lot of the righteous ; lest the righteous put forth their hands unto iniquity. DAN. iii. 17 : If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. JAMES, i. 2 : Count it all joy when ye fall into divers temptations. 1 PET. i. 6 : Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations. 2 PET. ii. 9 : The Lord knoweth how to deliver the godly out of temptations.

^v 2 ESDR. ii. 32 : My grace shall not fail. JOHN, xv. 5 : Without me ye can do nothing. 2 COR. xii. 9 : My grace is sufficient for thee : for my strength is made perfect in weakness. PHI. iv. 11 : I can do all things through Christ which strengtheneth me.

^w JER. xxix. 11 : I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. JAMES, v. 11 : Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord ; that the Lord is very pitiful, and of tender mercy.

^x VER. 7. 2 COR. vi. 17 : Touch not the unclean thing. 1 JOHN, v. 21 : Little children, keep yourselves from idols.

^y 1 COR. viii. 1 : Now as touching things offered unto idols, we know that we all have knowledge.

^z ISA. i. 18 : Come now, and let us reason together, saith the LORD. *do.* v. 3 : Judge, I pray you, betwixt me and my vineyard. LUKE, xii. 57 : Yea, and why even of yourselves judge ye not what is right ? 1 COR. xi. 13 : Judge in yourselves.

16 The ^acup of blessing which we bless, is it not the communion of the blood of Christ? The ^bbread which we break, is it not the communion of the body of Christ?

17 For ^cwe *being* many are one bread, and one body: for we are all partakers of that one bread.

18 Behold ^dIsrael ^eafter the flesh: are not they which ^feat of the sacrifices partakers of the altar?

19 What say I then? that the ^gidol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But *I say*,¹⁰ that the things which the Gentiles sacrifice, they sacrifice ^hto devils, and

¹⁰ No, but. *Ham.*

^a See on MAT. xxvi. 26—28.

^b See on ACTS, xx. 7.

^c 1 COR. xii. 27. See on ROM. xii. 5.

^d ROM. iv. 12: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. GAL. vi. 16: And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

^e ROM. iv. 1: What shall we then say that Abraham, our father as pertaining to the flesh, hath found? *do.* ix. 3, 5, 13: For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. As it is written, Jacob have I loved, but Esau have I hated. 2 COR. xi. 18: Seeing that many glory after the flesh, I will glory also.

^f LEV. iii. 3: And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards. *do.* vii. 15: The flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered.

^g 1 COR. viii. 4. See on ACTS, xiv. 15.

^h LEV. xvii. 7: They shall no more offer their sacrifices unto devils. DEUT. xxxii. 17: They sacrificed unto devils, and not to God; to gods whom they knew not. 2 CHR. xi. 15: He

not to God : and I would not that ye should have fellowship ¹¹ with devils.

21 ¹Ye cannot drink the cup of the Lord, and the ^kcup of devils : ye cannot be partakers of the Lord's table, and of the table of devils.¹²

22 Do we ¹provoke the Lord to jealousy ? are we ^mstronger than he ?

23 ⁿAll things are lawful for me, but all things are not expedient : all things are lawful for me, but all things edify not.

¹¹ be partakers. *Ham. Pu.* ¹² demons. *Dod. Wh.*

ordained him priests for the high places, and for the devils, and for the calves which he had made. *Ps. cvi. 37* : Yea, they sacrificed their sons and their daughters unto devils. *REV. ix. 20, 21* : The rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

¹² *COR. vi. 15, 16* : What concord hath Christ with Belial ? And what agreement hath the temple of God with idols ?

^k *DEUT. xxxii. 37, 38* : He shall say, Where are their gods, their rock in whom they trusted, which did eat the fat of their sacrifices, and drank the wine of their drink offerings ? let them rise up and help you, and be your protection.

¹ *DEUT. xxxii. 21* : They have moved me to jealousy with that which is not God ; they have provoked me to anger with their vanities.

^m *2 CHR. xx. 6* : In thine hand is there not power and might, so that none is able to withstand thee ? *JOB, ix. 4, 19* : He is wise in heart, and mighty in strength : who hath hardened himself against him, and hath prospered ? If I speak of strength, lo, he is strong. *do. xxxvii. 23* : Touching the Almighty, we cannot find him out : he is excellent in power, and in judgment, and in plenty of justice. *ISA. i. 24* : Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies. *EZEK. xxii. 14* : Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee ? I the LORD have spoken it, and will do it.

ⁿ See on 1 *COR. vi. 12*.

24 °Let no man seek his own, but every man another's *wealth*.¹³

25 Whatsoever is ^psold in the shambles, *that eat*, asking no question for conscience sake :

26 For the ^qearth is the Lord's, and the fulness thereof.

27 If any of them that believe not bid^r you to a *feast*, and ye be disposed to go ; ^swhatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not ^tfor his sake that showed it, and for conscience sake : for the ^qearth is the Lord's, and the fulness thereof :

29 Conscience, I say, not thine own, but of

¹³ another's advantage. *Wh.*

^r invite. *Dod.*

° Ver. 33. PHIL. II. 21 : For all seek their own; not the things which are Jesus Christ's. ROM. XV. 1, 2 : 1 COR. XIII. 5 : PHIL. II. 4. See on ROM. XIV. 1.

^p BARUCH, VI. 28 : As for things that are sacrificed unto them, their priests sell and abuse. 1 TIM. IV. 4 : For every creature of God is good, and nothing to be refused, if it be received with thanksgiving.

° Ver. 28. EXOD. IX. 29 : Moses said— I will spread abroad my hands unto the LORD ; and the thunder shall cease— that thou mayest know how that the earth is the LORD'S. *do.* XIN. 5 : If ye will obey my voice in deed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people : for all the earth is mine. DEUT. X. 14 : Behold, the heaven and the heaven of heavens is the LORD'S thy God, the earth also, with all that therein is. PS. XXIV. 1 : The earth is the LORD'S, and the fulness thereof. *do.* I. 12 : The whole world is mine, and the fulness thereof.

^r LUKE, X. 7 : In the same house remain, eating and drinking such things as they give.

° 1 COR. VIII. 10, 12 : If any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols ? When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

^t See on ver. 26.

the other: for ^u why is my liberty ¹⁵ judged ¹⁶ of another *man's* conscience?

30 For if I by ¹⁷ grace ¹⁸ be a partaker, why am I evil spoken of for that ^v for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the ^w glory of God.

32 Give ^x none offence, neither to the Jews, nor to the Gentiles,¹⁹ nor to ^y the Church of God:²⁰

¹⁵ freedom. *Pu.* ¹⁶ condemned. *Gen.* ¹⁷ with. *Co. Ma. Cr.* ¹⁸ thanksgiving. *A. V.* ¹⁹ Gr. Greeks. *A. V.* ²⁰ Be inoffensive as well to Jews and Gentiles as to the Church of God. *Pu.*

^u ROM. xiv. 16: Let not then your good be evil spoken of.

^v ROM. xiv. 6: He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. 1 TIM. iv. 3, 4: Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving.

^w MAT. v. 16: Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. JOHN, xv. 8: Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. ROM. xiv. 8: Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. EPH. i. 12, 14: That we should be to the praise of his glory, who first trusted in Christ—unto the praise of his glory. PHI. i. 11: Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. COL. iii. 17: Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. 1 THESS. v. 18: In every thing give thanks. 1 PET. iv. 11: That God in all things may be glorified through Jesus Christ.

^x See on ROM. xiv. 13.

^y ACTS, xx. 28: Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. 1 COR. xi. 22: Despise ye the Church

33 Even as I ^a please all *men* in all *things*,
^a not seeking mine own profit, but the *profit* of
 many, that they may be saved.

CHAP. XI.

1 *He reproveth them, because in holy assemblies 4 their men prayed with their heads covered, and 6 women with their heads uncovered, 17 and because generally their meetings were not for the better, but for the worse, as 21 namely in profaning with their own feasts the Lord's supper: 25 lastly, he calleth them to the first institution thereof.*

BE ye ^a followers ¹ of me, even as I also *am*
 of Christ.

2 Now I praise ² you, brethren, that ye ^b re-
 member me in all things, and ^c keep the ordi-
 nances, ³ as I delivered *them* to you.

¹ imitators. *Pu.* ² commend. *Co. Ma. Cr. Gen.* ³ traditions. 2 *THES.*
 ii. 15. iii. 6. *A. V.*

of God? 1 *TIM.* iii. 5: (For if a man know not how to rule his own house, how shall he take care of the Church of God?)

² *ROM.* xv. 2: 1 *COR.* ix. 19, 22. See on *ROM.* xiv. 1, 19.

^a *Ver.* 24.

CHAP. XI.

^a 1 *COR.* iv. 16: Be ye followers of me. *EPH.* v. 1: Be ye therefore followers of God, as dear children. *PHI.* iii. 17: Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. *do.* iv. 9: Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. 1 *THES.* i. 6: And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost. 2 *THES.* iii. 9: Not because we have not power, but to make ourselves an ensample unto you to follow us. 1 *PET.* v. 3: Neither as being lords over God's heritage, but being ensamples to the flock.

^b 1 *COR.* iv. 17: For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

^c *LUKE*, i. 6: And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 1 *COR.* vii. 17: As God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

3 But I would have you know, that the ^dhead of every man is Christ; and the ^ehead of the woman is the man; and the ^fhead of Christ is God.

^d ROM. xiv. 9, 11: To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. It is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. EPH. i. 10: That he might gather together in one all things in Christ. *do.* v. 23: For the husband is the head of the wife, even as Christ is the head of the Church: and he is the saviour of the body.

^e GEN. iii. 16: Thy desire shall be to thy husband, and he shall rule over thee. 1 COR. xiv. 34: Let your women keep silence in the churches: for it is not permitted for them to speak; but they are commanded to be under obedience, as also saith the law. EPH. v. 22—24: Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. COL. iii. 18: Wives, submit yourselves unto your own husbands, as it is fit in the Lord. 1 TIM. ii. 11—13: Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man.—For Adam was first formed, then Eve. TIT. ii. 4, 5: That they teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. 1 PET. iii. 1, 5, 6: Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sarah obeyed Abraham, calling him lord: whose daughters ye are as long as ye do well, and are not afraid with any amazement.

^f JOHN, xiv. 28: If ye loved me ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. 1 COR. iii. 23: Ye are Christ's; and Christ is God's. *do.* xv. 27, 28: He hath put all things under his feet. But when he saith—all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God

4 Every man praying or ^s prophesying, having *his* head covered, dishonoureth his head.

5 But ^h every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were ⁱ shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a ^k shame ⁴ for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the ¹image and glory of God: but the woman is the glory of the man.

8 For the ^m man is not of the woman; but the woman of the man.

⁴ uncomely. *Co.*

may be all in all. *PHI.* ii. 7—9: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name.

^s *1 COR.* xii. 10, 28: *do.* xiv. 1, &c: Follow after charity, and desire spiritual gifts, but rather that ye may prophesy, &c.

^h *ACTS,* xxi. 9: And the same man had four daughters, virgins, which did prophesy.

ⁱ *DEUT.* xxi. 12: Then thou shalt bring her [*the captive*] home to thine house, and she shall shave her head.

^k *NUMB.* v. 18: The priest shall set the woman before the *LORD*, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering. *DEUT.* xxii. 5: The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the *LORD*.

¹ *GEN.* i. 26, 27: God said, Let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him. *do.* v. 1: This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him. *do.* ix. 6: Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

^m *GEN.* ii. 22: The rib, which the *LORD* God had taken from man, made he a woman, and brought her unto the man.

9 ⁿ Neither was the man created for the woman ; but the woman for the man.

10 For this cause ought the woman ^o to have power⁵ on *her* head ^p because of the angels.

11 Nevertheless ^q neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of⁶ the man, even so *is* the man also by the woman ; ^r but all things of God.

13 Judge in yourselves : is it comely that a woman pray unto God uncovered ?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him ?

15 But if a woman have long hair, it is a glory to her : for *her* hair is given her for a covering.⁷

16 But if any man seem⁸ to be ^s contentious, we have no such custom, neither the ^t Churches of God.

^a that is, a covering, in sign that she is under the power of her husband. *A. V.* ^b was out of. *Ham.* is from. *Pu.* ^c veil. *A. V.* ^d be resolved. *We.*

ⁿ GEN. ii. 18, 21, 23 : I will make him an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept : and he took one of his ribs, and closed up the flesh instead thereof. And Adam said, This is now bone of my bones, and flesh of my flesh : she shall be called Woman, because she was taken out of Man.

^o GEN. xxiv. 65 : What man is this that walketh in the field to meet us ? And the servant had said, It is my master : therefore she took a vail, and covered herself.

^p ECCLES. v. 6 : Neither say thou before the angel, that it was an error.

^q GAL. iii. 28 : There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are all one in Christ Jesus.

^r ROM. xi. 36 : For of him, and through him, and to him, are all things : to whom be glory for ever. Amen.

^s 1 TIM. vi. 4 : Doting about questions and strifes of words :

^t See on 1 COR. vii. 17.

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I ^u hear that there be divisions among you ; and I partly believe it.

19 For ^v there must be also heresies ⁹ among you, ^w that they which are approved ¹⁰ may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat ¹¹ the Lord's supper.

21 For in eating every one taketh before *other* his own supper : and one is hungry, and ^x another is drunken.

⁹ sects. *A. V.* divisions. *Ham.* ¹⁰ perfect. *Co. Ma. Cr.* sincere. *Ham.*
¹¹ ye cannot eat. *A. V.*

^u 1 COR. i. 10—12 : I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul ; and I of Apollos ; and I of Cephas ; and I of Christ. *do.* iii. 3, &c : For ye are yet carnal : for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men ? &c.

^v 1 TIM. iv. 2 : Speaking lies in hypocrisy ; having their conscience seared with a hot iron. 2 PET. ii. 1, 2 : But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways ; by reason of whom the way of truth shall be evil spoken of. See on MAT. xviii. 6, 7.

^w DEUT. xiii. 3 : The LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. LUKE, ii. 34, 35 : This child is set for the fall and rising again of many in Israel—that the thoughts of many hearts may be revealed. ACTS, xx. 30 : Of your own selves shall men arise, speaking perverse things, to draw away disciples after them. 1 JOHN, ii. 19 : They went out, that they might be made manifest that they were not all of us.

^x 2 PET. ii. 13 : Spots they are and blemishes, sporting them—

22 What? have ye not houses to eat and to drink in? or ^y despise ye the ^z Church of God, and ^a shame them that have not?¹² What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have ^b received of the Lord that which also I delivered unto you, ^c That the Lord Jesus the *same* night in which he was betrayed took bread :

24 And when he had given thanks, he brake *it*, and said, Take, eat : this is my body, which is broken for you : this do in remembrance ¹³ of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament ¹⁴ in my blood :¹⁵ this do ye, as oft as ye drink *it*, in remembrance of me.

26 For ¹⁶ as often as ye eat this bread, and drink this cup, ye do show ¹⁷ the Lord's death ^d till he come.

¹² them that are poor. *A. V.* ¹³ for a remembrance. *A. V.* ¹⁴ covenant. *Ham. Wh.* ¹⁵ by my blood. *Pu.* ¹⁶ Therefore. *Dod* ¹⁷ show ye. *A. V.*

selves with their own deceivings while they feast with you. JUDE, 12 : These are spots in your feasts of charity, when they feast with you, feeding themselves without fear.

^y LEV. xix. 30 : Ye shall keep my sabbaths, and reverence my sanctuary ; I am the LORD.

^z See on 1 COR. x. 32.

^a JAMES, ii. 6 : Ye have despised the poor.

^b 1 COR. xv. 3 : I delivered unto you first of all that which I also received. GAL. i. 11, 12 : But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but **by** the revelation of Jesus Christ.

^c See on MAT. xxvi. 26, 27.

^d JOHN, xxi. 22 : Jesus saith unto him, If I will that he tarry till I come, what is that to thee ? follow thou me. 1 COR. iv. 5 : Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts : and

27 ° Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man ^f examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation¹⁸ to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For ^g if we would judge ourselves, we should not be judged.

¹⁸ judgment. ROM. xiii. 2 : 1 PET. iv. 17. See ver. 32. A. V.

then shall every man have praise of God. *do.* xv. 23 : But every man in his own order : Christ the firstfruits ; afterward they that are Christ's at his coming. REV. xxii. 20 : He which testifieth these things saith, Surely I come quickly ; Amen. Even so, come, Lord Jesus. See on ACTS, i. 11.

° NUMB. ix. 10, 13 : If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD. But the man that is clean, and is not in a journey, and forbearth to keep the passover, even the same soul shall be cut off from among his people. JOHN, vi. 51, 63, 64 : I am the living bread which came down from heaven : if any man eat of this bread, he shall live for ever : and the bread that I will give is my flesh, which I will give for the life of the world. It is the spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. *do.* xiii. 27 : After the sop Satan entered into him. 1 COR. x. 21.

^f LAM. iii. 40 : Let us search and try our ways, and turn again to the LORD. 2 COR. xiii. 5 : Examine yourselves, whether ye be in the faith ; prove your own selves. GAL. vi. 4 : Let every man prove his own work. 1 JOHN, iii. 20, 21 : For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God.

^g Ps. xxxii. 5 : I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD ; and thou forgavest the iniquity of my sin. PRO. xxviii. 13 : He that covereth his sins shall not

32 But when we are judged, we are ^h chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man ⁱ hunger, let him eat at ^k home; that ye come not together unto con-

prosper: but whoso confesseth and forsaketh them shall have mercy. 1 JOHN, i. 9: If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

^h DEUT. viii. 5: Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee. JOB, v. 17: Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty. PS. xciv. 12, 13: Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law; that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. *do.* cxix. 75: I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me. PRO. iii. 11, 12: My son, despise not the chastening of the LORD; neither be weary of his correction. For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth. HEB. xii. 5—11: My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. JAMES, i. 12: Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life. *do.* v. 11: Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. REV. iii. 19: As many as I love, I rebuke and chasten.

ⁱ Ver. 21.

^k Ver. 22.

demnation.¹⁹ And the rest will I set in order when I come.

CHAP. XII.

1 *Spiritual gifts* 4 are divers, 7 yet all to profit withal, 8 and to that end are diversely bestowed: 12 that by the like proportion, as the members of a natural body tend all to the 16 mutual decency, 22 service, and 26 succour of the same body, 27 so we should do one for another, to make up the mystical body of Christ.

NOW concerning ^a spiritual gifts,¹ brethren, I would not have you ignorant.

2 Ye know that ye were ^b Gentiles, carried away unto these ^c dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man ^d speaking by the Spirit of God calleth ^e Jesus accursed:² and *that* no man can say that Jesus is the Lord, but ^f by the Holy Ghost.

¹⁹ judgment. A. V. ¹ spiritual things. Pu. ² anathema. A. V.

CHAP. XII.

^a 1 COR. xiv. 1, 37: Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

^b 1 COR. vi. 11: And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. EPH. ii. 11, 12: Remember, that ye being in time past Gentiles in the flesh—That at that time ye were without Christ, being aliens from the commonwealth of Israel. 1 THESS. i. 9: Ye turned to God from idols, to serve the living and true God. TIT. iii. 3: For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. 1 PET. iv. 3: For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.

^c PS. cxv. 5: They have mouths, but they speak not: eyes have they, but they see not.

^d MARK, ix. 39: There is no man which shall do a miracle in my name, that can lightly speak evil of me.

^e See on JOHN, xiii. 13.

^f MAT. xvi. 16, 17: Thou art the Christ, the Son of the living God. Jesus answered and said unto him, Blessed art

4 Now there are ^e diversities of gifts, but the ^h same ³ Spirit.

5 And there are ⁱ differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the ^k same God which ^l worketh all in all.⁴

7 But the ^m manifestation of the Spirit is given to every man to profit withal.⁵

8 For to one is given ⁿ by the Spirit the ^o word of wisdom; to another the ^p word of knowledge by the same Spirit;

³ one. *Co. Ma. Cr.* ⁴ them all in all men. *Ham.* ⁵ The gifts of the Spirit are given to every man to profit the congregation. *Co. Ma.*

thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. JOHN, xv. 26: But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. 2 COR. iii. 5: Our sufficiency is of God. 1 JOHN, iv. 2, 3: Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.

^e See on ROM. xii. 6, &c.

^h EPH. iv. 4: There is one body, and one Spirit.

ⁱ See on ROM. xii. 7, &c.

^k See on MARK, xii. 29.

^l EPH. i. 23: The fulness of him that filleth all in all.

^m 1 COR. xiv. 26: How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. See on ROM. xii. 6—8.

ⁿ ISA. xi. 2, 3: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.

^o 1 COR. i. 5: That in every thing ye are enriched by him, in all utterance, and in all knowledge. *do.* ii. 6, 7: Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.

^p 1 COR. xiii. 2, 8: And though I have the gift of pro-

9 To another ^afaith by the same Spirit ; to another the ^rgifts of healing by the same Spirit ;

10 To another the ^aworking of miracles ; to another ^tprophecy ; to another ^udiscerning of spirits ; to another ^vdivers kinds of tongues ; to another the interpretation of tongues :

11 But all these worketh that one and the selfsame Spirit, ^wdividing to every man severally ^xas he will.

phesy, and understand all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. Charity never faileth : but whether there be prophecies, they shall fail ; whether there be tongues, they shall cease ; whether there be knowledge, it shall vanish away. 2 COR. viii. 7 : Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

^qMAT. xvii. 19, 20 : Then came the disciples to Jesus apart, and said, Why could not we cast him out ? And Jesus said unto them, Because of your unbelief. 1 COR. xiii. 2 : And though I have the gift of prophecy, and understand all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 2 COR. iv. 13 : We have the same spirit of faith, according as it is written, I believed, and therefore have I spoken ; we also believe, and therefore speak.

^rMARK, xvi. 18 : They shall lay hands on the sick, and they shall recover. JAMES, v. 14, 15 : Is any sick among you ? let him call for the elders of the Church ; and let them pray over him, anointing him with oil in the name of the Lord : and the prayer of faith shall save the sick.

^sVer. 28, 29. MARK, xvi. 17 : And these signs shall follow them that believe ; In my name shall they cast out devils ; they shall speak with new tongues. GAL. iii. 5 : He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith ?

^tROM. xii. 6 : Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith. See on ACTS, xi. 27.

^u1 COR. xiv. 29 : Let the prophets speak two or three, and let the other judge. 1 JOHN, iv. 1 : Beloved, believe not every spirit, but try the spirits whether they are of God : because many false prophets are gone out into the world.

^vSee on MARK, xvi. 17.

12 For as the ⁷ body is one, and hath ⁶ many members, and all ⁷ the members of that one body, being many, are one body : ^a so also is Christ.

13 For ^a by one Spirit are we all baptized into one body, ^b whether *we be* Jews or Gentiles, ⁸ whether *we be* bond or free ; and have been ^c all made to drink into one Spirit.

⁶ yet hath. *Whit.* ⁷ but all. *Whit.* ⁸ Gr. Greeks. *A. V.*

^w Ver. 6. ROM. xii. 3, 6 : I say—to every man—to think soberly, according as God hath dealt to every man the measure of faith. Having then gifts differing according to the grace that is given to us. 1 COR. iii. 5 : Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? *do.* vii. 7 : Every man hath his proper gift of God, one after this manner, and another after that. 2 COR. x. 13 : We will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us. EPH. iv. 7 : Unto every one of us is given grace according to the measure of the gift of Christ.

^x JOHN, iii. 8 : The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit. HEB. ii. 4 : God also bearing them witness, both with signs and wonders, and gifts of the Holy Ghost, according to his own will.

⁷ See on ROM. xii. 4, 5.

^z Ver. 27. GAL. iii. 16 : He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ.

^a JOHN, i. 16 : And of his fulness have all we received, and grace for grace. ROM. vi. 4, 5 : We are buried with him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. EPH. iv. 5 : One Lord, one faith, one baptism.

^b See on ACTS, x. 35.

^c JOHN, vi. 63 : It is the spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you, they are spirit, and they are life. *do.* vii. 37—39 : In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive : for the Holy Ghost was not yet given ; because that Jesus was not yet glorified.)

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath ^d God set the members every one of them in the body, ^e as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more ^f those members of the body, which seem to be more feeble, are necessary:^g

23 And those *members* of the body, which we think to be less honourable, upon these we bestow ^h more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need:ⁱ but God hath tempered ^j the body together, having

^g But the members of the body which seem to be more weak are much more necessary. *Ham. Whit.* ^h put on. *A. V.* ⁱ have no need of honour. *Wh.* ^j so disposed. *Ma. Cr.*

^d Ver. 28.

^e See on ver. 11.

^f *ECCLES. ix. 14, 15:* There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: Now there was found in it a poor wise man, and he by his wisdom delivered the city; and that man remembered that same poor man.

given more abundant honour to that *part* which lacked:¹³

25 That there should be no schism¹⁴ in the body; but *that* the members should have the same care one for another.

26 And ⁸ whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ^h ye are the body of Christ, and ⁱ members in particular.¹⁵

28 And God hath set some in the Church, ^k first apostles, ^l secondarily prophets, thirdly teachers, after that ^m miracles, then gifts of ⁿ healings, ^o helps,¹⁶ ^p governments,¹⁷ diversities¹⁸ of ^q tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers¹⁹ of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But ^r covet earnestly²⁰ the best gifts: and yet show I unto you a more excellent way.

¹³ to what is deficient. *Pu.* ¹⁴ division. *A. V.* ¹⁵ severally. *Ham.*
¹⁶ helpers. *Co. Ma. Cr. Bi. Gen.* ¹⁷ governors. *Co. Ma. Cr. Bi. Gen.*
¹⁸ kinds. ver. 10. *A. V.* ¹⁹ powers. *A. V.* ²⁰ earnestly pursue. *Rh.* be zealous for. *Pu.*

⁸ See on ROM. xii. 15.

^h See on ROM. xii. 5.

ⁱ See on ROM. xii. 5.

^k LUKE, vi. 13: And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles. EPH. iv. 11: He gave some apostles.

^l See on ACTS, xi. 27.

^m Ver. 10.

ⁿ Ver. 9.

^o NUMB. xi. 17: I will take of the spirit which is upon thee, and put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

^p See on ROM. xii. 8.

^q Ver. 10.

^r MAT. v. 6: Blessed are they which do hunger and thirst after righteousness: for they shall be filled. LUKE, x. 42:

CHAP. XIII.

1 *All gifts, 2, 3 how excellent soever, are nothing worth without charity: 4 the praises thereof, and 13 prelation before hope and faith.*

THOUGH ¹ "I speak with the tongues ² of men and of angels, and have not charity, ³ I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* ^b prophecy, and understand all mysteries, ⁴ and all knowledge; and though I have all faith, so that I could ^cremove mountains, and have not charity, I am nothing.

3 And ^dthough I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

¹ If. *Pu.* ² in the languages. *Pu.* ³ love. *Co. Ma. Cr. Gen. Dod. We. Pu.* ⁴ secrets. *Co. Ma. Cr.*

But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. 1 COR. xiv. 1, 39: Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. Brethren, covet to prophesy, and forbid not to speak with tongues.

CHAP. XIII.

^a 1 COR. i. 4, 7: I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; so that ye come behind in no gift.

^b MAT. vii. 22, 23: Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you. JAMES, ii. 14: What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 1 COR. xii. 8—10, 28: *do.* xiv. 1, &c.

^c See on MAT. xvii. 20.

^d MAT. vi. 1, 2: Take heed that ye do not your alms before men, to be seen of them.—Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. ROM. xii. 8, 20: He that giveth, let him do it with simplicity. If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

4 Charity ^e suffereth long,⁵ *and* is kind;⁶ charity ^f envieth not; charity vaunteth not itself,⁷ is not ^g puffed up,

5 Doth not behave itself unseemly,⁸ ^h seeketh not her own, ⁱ is not easily provoked, thinketh no evil;

6 ^k Rejoiceth not in iniquity,⁹ but rejoiceth ^l in the truth;¹⁰

7 ^m Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail;¹¹ whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.¹²

^e is patient. *Wi. Co.* ⁶ courteous. *Co. Ma. Cr. Ham.* bountiful. *Gen.* dealeth gently. *Br.* ⁷ is not rash. *A. V.* ⁸ doth no uncomely thing. *To.* ⁹ falsehood. *Whit.* ¹⁰ with the truth. *A. V.* ¹¹ be done away. *Ham.* ¹² be abolished. *Pu.*

^e NUMB. xii. 3: The man Moses was very meek, above all the men which were upon the face of the earth. PRO. x. 12: Hatred stirreth up strifes: but love covereth all sins. *do.* xvii. 9: He that covereth a transgression seeketh love. JAMES, v. 20: He which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. 1 PET. iv. 8: Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

^f See on ROM. xiii. 13.

^g COL. ii. 18: Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.

^h See on ROM. xiv. 1.

ⁱ PRO. xiv. 17: He that is soon angry dealeth foolishly: and a man of wicked devices is hated.

^k PS. x. 3: The wicked boasteth of his heart's desire. ROM. i. 32: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

^l 2 JOHN, 4: I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

^m ROM. xv. 1: We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. GAL. vi.

9 For ⁿ we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood¹³ as a child, I thought¹⁴ as a child: but when I became a man, I put away childish things.

12 For ^o now we see through a glass, darkly; ¹⁵ but then ^p face to face: now I ^q know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity,¹⁶ these three; but the greatest¹⁷ of these *is* charity.

CHAP. XIV.

1 *Prophecy is commended, 2, 3, 4 and preferred before speaking with tongues, 6 by a comparison drawn from musical instruments: 12 both must be referred to edification, 22 as to their true and proper end: 26 the true use of each is taught, 27 and the abuse taxed: 34 women are forbidden to speak in the church.*

FOLLOW after charity,¹ and desire² ⁿ spi-

¹³ was affected. *Ham.* ¹⁴ reasoned. *A. V.* ¹⁵ obscurely. *We. Gr.* in a riddle. *A. V.* ¹⁶ love. *Co. Cr. Gen. We. Pu.* ¹⁷ chief. *Cr. Bi.* ¹ love. *Co. Ma. Cr. Pu.* ² earnestly pursue. *Rh.*

2: Bear ye one another's burdens, and so fulfil the law of Christ. 2 TIM. ii. 24: And the servant of the Lord must not strive; but be gentle unto all men.

ⁿ 1 COR. viii. 2: And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

^o 2 COR. iii. 18: But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image. *do.* v. 7: We walk by faith, not by sight. PHI. iii. 12: Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ.

^p PS. xvi. 11: In thy presence is fulness of joy; at thy right hand there are pleasures for evermore. MAT. v. 8: Blessed are the pure in heart: for they shall see God. *do.* xviii. 10: I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. 1 JOHN, iii. 2: We shall see him as he is.

^q See on ROM. viii. 29, and 2 TIM. ii. 19.

CHAP. XIV.

^a 1 COR. xii. 31: Covet earnestly the best gifts: and yet

ritual *gifts*,³ but ^b rather that ye may prophesy.

2 For he that ^c speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth ^d *him*; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the Church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the Church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by ^d revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds,⁵ how shall it be known what is piped or harped?

8 For if the ^e trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue

³ things. *Pu.* ⁴ Gr. hearteh. ACTS, xxii. 9. *A. V.* ⁵ tunes. *A. V.*

show I unto you a more excellent way. EPH. i. 3: Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

^b EXOD. vii. 1: Aaron thy brother shall be thy prophet. NUMB. xi. 25, 29: When the spirit rested upon them, [*the seventy elders*] they prophesied, and did not cease. Would God that all the LORD'S people were prophets, and that the LORD would put his spirit upon them!

^c See on MARK, xvi. 17.

^d Ver. 26.

^e NUMB. x. 9: And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with

words easy⁶ to be understood, how shall it be known what is spoken? for ye shall speak into the air.⁷

10 There are, it may be,⁸ so many kinds of voices⁹ in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a ^fbarbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*,¹⁰ seek that ye may excel to the edifying of the Church.

13 Wherefore let him that speaketh in an *unknown* tongue pray ^ethat he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding¹¹ is unfruitful.

15 What is it then?¹² ^hI will pray with the spirit, and I will pray with the understanding¹³ also: I will ⁱsing with the spirit, and I will ^ksing with the understanding also.

⁶ plain. *Co.* Gr. significant. *A. V.* ⁷ in vain. *Wi.* ⁸ for example. *Rh.*
⁹ languages. *Ham.* ¹⁰ Gr. of spirits. *A. V.* ¹¹ mind. *Wi. Ma.* sense.
Pu. ¹² What then is my duty? *We.* ¹³ with a meaning. *Wh.*

the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

^f ROM. i. 14: I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

^g 1 COR. xiii. 10: To another interpretation of tongues.

^h JOHN, iv. 24: God is a Spirit: and they that worship him must worship him in spirit and in truth.

ⁱ EPH. v. 19: Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. COL. iii. 16: Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

^k Ps. xlvii. 7: God is the King of all the earth: sing ye praises with understanding.

16 Else when thou shalt bless¹⁴ with the spirit, how shall he that occupieth the room of the unlearned¹⁵ say Amen¹⁶ ^m at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, ⁿ be not children in understand-

¹⁴ givest thanks. *Co. We.* ¹⁵ the ignorant. *Pu.* ¹⁶ So let it be. *Pu.*

¹ I CHR. xvi. 36: Blessed be the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD. PS. cvi. 48: Blessed be the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen.

^m 1 COR. xi. 24: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

ⁿ PS. cxxxi. 2: Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child. MAT. xi. 25: Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. *do.* xviii. 3: Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. *do.* xix. 14: But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. ROM. xvi. 19: I would have you wise unto that which is good, and simple concerning evil. 1 COR. iii. 1: And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. EPH. iv. 14, 15: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine—But speaking the truth in love, may grow up into him in all things, which is the head, even Christ. HEB. v. 12, 13: For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in

ing: howbeit in malice¹⁷ ° be ye children, ° but in understanding be men.¹⁸

21 In the ° law it is ° written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear¹⁹ me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole Church be come together into one place, and all speak with tongues,²⁰ and there come in *those that are* unlearned, or unbelievers, ° will they not say that ye are mad?

¹⁷ wickedness. *Ham. We. Pu.* ¹⁸ Gr. perfect, or of a ripe age. chap. ii. 6. *A. V.* ¹⁹ hearken to. *Pu.* ²⁰ unknown tongues. *We.*

the word of righteousness: for he is a babe. *do. vi. 1—3:* Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. 2 *PET. iii. 18:* But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

° *MAT. xviii. 3:* The words above. 1 *COR. ii. 6:* Howbeit we speak wisdom among them that are perfect. 1 *PET. ii. 2:* As newborn babes, desire the sincere milk of the word, that ye may grow thereby.

° *Ps. cxix. 99:* I have more understanding than all my teachers: for thy testimonies are my meditation.

° *DEUT. xxviii. 49:* The LORD shall bring a nation against thee from far,—a nation whose tongue thou shalt not understand. *ISA. xxviii. 11, 12:* With stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear.

° *JOHN, x. 34:* Is it not written in your law, I said, Ye are gods?

° *ACTS, ii. 13:* Others mocking said, These men are full of new wine.

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced²¹ of all, he is judged of all :

25 And thus are the secrets of his heart made manifest ; and so falling down on *his* face he will worship God, and report ' that God is in you²² of a truth.

26 How is it then, brethren ? when ye come together, every one of you hath a psalm, ^u hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. ^v Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course ; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church ; and let him speak to himself, and to God.

29 ^w Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, ^x let the first hold his peace.

²¹ rebuked. *Co. Ma. Cr. Gen.* ²² among you. *Ham.*

¹ ISA. xlv. 14 : Men of stature, shall come over unto thee—and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee : and there is none else, there is no God. ZEC. viii. 23 : Ten men shall take hold out of all languages of the nations—of the skirt of him that is a Jew, saying, We will go with you : for we have heard that God is with you.

^u Ver. 6. 1 COR. xii. 8—10.

^v Ver. 40. 1 COR. xii. 7 : But the manifestation of the Spirit is given to every man to profit withal. See on ROM. xiv. 19.

^w 1 COR. xii. 10 : To another prophecy—-to another interpretation of tongues.

^x Ver. 39. JOB, xxxii. 11 : Behold, I waited for your words ; I gave ear to your reasons, whilst ye searched out what to say. 1 THESS. v. 19, 20 : Quench not the Spirit. Despise not prophesyings.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And ^y the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of confusion,²³ but of ^zpeace, ^aas in all churches of the saints.

34 ^bLet your women keep silence in the churches: for it is not permitted unto them to speak; but ^c*they are commanded* to be under obedience, as also saith the ^dlaw.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame²⁴ for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 ^eIf any man think himself to be a prophet, or spiritual, let him acknowledge²⁵ that the things that I write unto you are the ^fcommandments of the Lord.

38 But if any man be ignorant, let him be ignorant.²⁶

39 Wherefore, brethren, ^gcovet²⁷ to prophesy, and ^hforbid not to speak with tongues.

²³ Gr. tumult, or unquietness. *A. V.* ²⁴ indecent. *We.* ²⁵ understand. *Ma.* ²⁶ let him not be acknowledged as a true prophet, or spiritual person. *Whit.* ²⁷ be zealous. *Pu.*

^y 1 JOHN, iv. 1: Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

^z See on MARK, ix. 50.

^a See on 1 COR. vii. 17.

^b See on 1 COR. xi. 3.

^c See on 1 COR. xi. 3.

^d See on 1 COR. xi. 3.

^e See on 1 JOHN, iv. 6.

^f LUKE, x. 16: He that heareth you, heareth me. 1 COR. vii. 25: Concerning virgins I have no commandment of the Lord.

^g See on 1 COR. xii. 31.

^h See on ver. 30.

40 ¹Let all things be done decently and in order.

CHAP. XV.

3 *By Christ's resurrection, 12 he proveth the necessity of our resurrection, against all such as deny the resurrection of the body : 21 the fruit 35 and manner thereof, 51 and of the changing of them that shall be found alive at the last day.*

MOREOVER, brethren, I declare unto you the Gospel which I ^apreached unto you, which also ye have received, and wherein ye ^bstand ;

2 By which also ye are ^csaved, ^dif ye keep in memory ¹what ²I preached unto you, unless ^eye have believed in vain.

3 For I ^fdelivered unto you first of all that which I also received, how that Christ died for our sins ^gaccording to the Scriptures ;

4 And that he was buried, and that he rose again the third day ^haccording to the Scriptures :

¹ hold fast. *A. V.* ² Gr. by what speech. *A. V.*

¹ Ver. 26, 33.

CHAP. XV.

^a ACTS, xviii. 8 : Many of the Corinthians hearing believed, and were baptized. GAL. i. 11 : I certify you, brethren, that the Gospel which was preached of me is not after man.

^b ROM. v. 2 : By whom also we have access by faith into this grace wherein we stand. 1 PET. v. 12 : By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

^c See on ROM. i. 16.

^d HEB. iii. 6 : But Christ as a son over his own house ; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

^e GAL. iii. 4 : Have ye suffered so many things in vain ? if it be yet in vain.

^f See on 1 COR. xi. 2, 23.

^g ZEC. xiii. 7 : Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts : smite the shepherd, and the sheep shall be scattered : and I will turn mine hand upon the little ones. ACTS, iii. 18 : But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. See on ACTS, xxvi. 23.

^h Ps. ii. 7 : I will declare the decree : the LORD hath said

5 ⁱ And that he was seen of Cephas, then of the twelve :³

6 After that, he was seen of above five hundred brethren at once ; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James ; then ^k of all the apostles.

³ eleven. *Wi. Rh. Wh.*

unto me, Thou art my Son ; this day have I begotten thee. *do.* xvi. 10 : Thou wilt not leave my soul in hell ; neither wilt thou suffer thine Holy One to see corruption. *ISA.* liii. 10 : He shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. *Hos.* vi. 2 : After two days will he revive us ; in the third day he will raise us up, and we shall live in his sight. *ACTS.* ii. 25, 31 : For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved. He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. *do.* xiii. 33—35 : God hath fulfilled the same unto us their children, in that he hath raised up Jesus again ; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. *do.* xxvi. 22, 23 : Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come : That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles. *1 PET.* i. 11 : Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

ⁱ See on *LUKE*, xxiv. 34, 36.

^k *LUKE*, xxiv. 50 : He led them out as far as to Bethany, and he lifted up his hands, and blessed them. *ACTS.* i. 3, 4 : To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God ; and, being assembled together with them, commanded them

8 And last of all he was ¹seen of me also, as of one born out of due time.⁴

9 For I am the ^mleast of the apostles, that am not meet⁵ to be called an apostle, because I ⁿpersecuted the Church of God.

10 But ^oby the grace⁶ of God I am what I am : and his grace which *was bestowed* upon me was not in vain ; but I ^plaboured more abundantly than they all : yet not I, ^qbut the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

⁴an abortive. *A. V.* ⁵worthy. *Co. Ma. Cr. Bi. Rh.* ⁶favour. *Ham.*

that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

¹ACTS, xxii. 14, 18 : And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem : for they will not receive thy testimony concerning me. See on ACTS, xxii. 14.

^mEPH. iii. 8 : Unto me, who am less than the least of all saints, is this grace given.

ⁿSee on ACTS, viii. 3.

^oSee on ROM. i. 5.

^p1 COR. ix. 19 : Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. 2 COR. xi. 23 : In labours more abundant. *do.* xii. 11 : I ought to have been commended of you : for in nothing am I behind the very chiefest apostles, though I be nothing.

^qMAT. x. 20 : It is not ye that speak, but the Spirit of your Father which speaketh in you. 2 COR. iii. 5 : Our sufficiency is of God. GAL. ii. 6, 8 : But of those who seemed to be somewhat—in conference added nothing to me. (He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles.) EPH. iii. 9 : To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. PHI. ii. 13 : It is God which worketh in you both to will and to do of his good pleasure. 1 TIM. i. 12 : I thank Jesus Christ our Lord, who hath enabled me. HEB. xiii. 20, 21 : Now the God of peace—make you perfect in every good work to do his will, work-

12 Now if Christ be preached that he rose from the dead, ^r how say some among you that there is no resurrection of the dead ?

13 But ⁷ if there be no resurrection of the dead, ^a then is Christ not risen :

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God ; because we have testified of God ^t that he raised up Christ : whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised :

17 And if Christ be not raised, your faith *is* vain ; ^u ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most ^v miserable.

20 But now ^w is Christ risen from the dead,

⁷ Whereas. *Pu.*

ing in you that which is wellpleasing in his sight, through Jesus Christ. 1 PET. v. 10 : The God of all grace—make you perfect, stablish, strengthen, settle you.

^r Acts, xxvi. 8 : Why should it be thought a thing incredible with you that God should raise the dead ?

^a JOHN, xiv. 19 : Because I live, ye shall live also. 1 THESS. iv. 14 : If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

^t See on ACTS, ii. 24.

^u Acts, iii. 26 : God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. ROM. iv. 25 : Who—was raised again for our justification.

^v JOHN, xvi. 2 : They shall put you out of the synagogues : yea, the time cometh, that whosoever killeth you will think that he doeth God service. 1 COR. iv. 13 : Being defamed, we intreat : we are made as the filth of the earth, and are the offscouring of all things unto this day. 2 TIM. iii. 12 : All that will live godly in Christ Jesus shall suffer persecution.

^w 1 PET. i. 3 : Blessed be the God and Father of our

and become the ^x firstfruits of them that slept.

21 For ^y since ^z by man *came* death, by man ^z *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But ^a every man in his own order : Christ the firstfruits ; afterward they that are Christ's at his coming.⁹

24 Then *cometh* the end, when he shall have delivered up ^b the kingdom to God, even the Father ; when he shall have put down all rule and all authority and power.

25 For he must reign, ^c till he hath put all enemies under his feet.

^a seeing. *Ham.* ⁹ that believed in the coming of Christ. *Wi.* that believed on his coming. *Rh.*

Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

^x Ver. 23. See on Rom. viii. 29.

^y See on Rom. v. 12, 17.

^z JOHN, xi. 25 : Jesus said unto her, I am the resurrection and the life : he that believeth in me, though he were dead, yet shall he live. ROM. vi. 23 : For the wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord.

^a Ver. 20. 1 THESS. iv. 15—17 : This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first : then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.

^b DAN. vii. 14, 27 : And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

^c EPH. i. 22 : And hath put all things under his feet, and

26 The ^dlast enemy *that shall be destroyed is death.*

27 For he ^ehath put all things under his feet. But when he saith, all things are put under *him, it is manifest that he is excepted, which did put all things under him.*

28 And ^fwhen all things shall be subdued unto him, then shall the ^gSon also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And ^hwhy stand we in jeopardy every hour?

31 I protest by your ¹⁰ ⁱrejoicing which I

¹⁰ some read our. *A. V.*

gave him to be the head over all things to the Church. See on MAT. xxii. 44.

^d Ver. 54, 55. ISA. xxv. 8: He will swallow up death in victory. Hos. xiii. 14: O death, I will be thy plagues; O grave, I will be thy destruction. LUKE, xx. 36: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. 2 TIM. i. 10: Who hath abolished death, and hath brought life and immortality to light through the Gospel. HEB. ii. 14, 15: He also himself likewise took part of the same [*flesh and blood*], that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. REV. xx. 14: Death and hell were cast into the lake of fire. DO. xxi. 4: There shall be no more death.

^e See on MAT. xi. 27, and xxviii. 18.

^f PHI. iii. 21: The words under ver. 43.

^g See on 1 COR. xi. 3.

^h 2 COR. xi. 26: In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, &c. GAL. v. 11: If I yet preach circumcision, why do I yet suffer persecution?

ⁱ PHI. iii. 3: For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. See on 2 COR. i. 14.

have in Christ Jesus our Lord, ^k I die daily.

32 If after the manner of men ¹¹ ¹ I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? ^m let us eat and drink; ¹² for to morrow we die.

33 Be not ⁿ deceived: ¹³ ^o evil communications ¹⁴ corrupt good manners.

34 ^p Awake to righteousness, ¹⁵ and sin not; ^q for some have not the knowledge of God: ^r I speak *this* to your shame.

35 But some *man* will say, ^s How are the dead

¹¹ To speak after the manner of men. *A. V.* ¹² If after the manner of men I have fought with beasts at Ephesus, what advantageth it me? If the dead rise not, let us eat and drink, &c. so pointed in *Bengelius*, as published by Mr. *Gambold*, 12mo. Oxon. 1740. Also by *Doddridge*, *Wakefield*, and *Griesbach*. ¹³ seduced. *Rh.* ¹⁴ evil discourses. *Pu.* ¹⁵ Awake truly. *Ham.* Awake as becomes righteous men. *Dod.*

^k See on ROM. viii. 36.

¹² 1 COR. i. 8: We would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life.

^m ECCLES. ii. 24: There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God. ISA. xxii. 12, 13: In that day did the Lord God of hosts call to—weeping:—And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die. *do.* lvi. 12: Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant. WISD. ii. 6: Come on, therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth. LUKE, xii. 19: And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

ⁿ See on MAT. xxiv. 4.

^o 1 COR. v. 6: Know ye not that a little leaven leaveneth the whole lump?

^p EPH. v. 14. See on ROM. xiii. 11.

^q 1 THES. iv. 5: Not in the lust of concupiscence, even as the Gentiles which know not God.

^r 1 COR. vi. 5: I speak to your shame. Is it so, that there is not a wise man among you?

^s EZEK. xxxvii. 3: He said unto me, Son of man, can these

raised up? and with what body¹⁶ do they come?

36 *Thou* fool,¹⁷ [†]that which thou sowest is not quickened, except it die :

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain* :

38 But [‡]God giveth it a body as it hath pleased him, and to every seed his own¹⁸ body.

39 All flesh *is* not the same flesh : but *there is* one *kind* of flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 [¶]*There are* also celestial bodies, and bodies terrestrial : but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the [¶]sun, and another glory of the moon, and another glory of the stars : for *one* star differeth from *another* star in glory.

42 ^{*}So also *is* the resurrection of the dead. It is sown in corruption ; it is raised in incorruption :

¹⁶ what kind of body. *Ham.* ¹⁷ inconsiderate man. *Ne.* ¹⁸ a proper. *Wi. Ma.*

bones live? And I answered, O Lord GOD, thou knowest. MAT. xxii. 29: Ye do err, not knowing the Scriptures, nor the power of God.

[†]JOHN, xii. 24: Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

[‡]GEN. i. 11, 12: And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

[¶]GEN. i. 16: God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

[¶]Ps. xix. 4, 5: Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

^{*}See on MAT. xiii. 43.

43 It is sown in ^y dishonour ; it is raised in glory : it is sown in weakness ; it is raised in power :

44 It is sown a natural ¹⁹ body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam ^z was made a living soul ; ²⁰ the ^a last Adam *was made* a ^b quickening spirit. ²¹

46 Howbeit that *was* not first which is spiritual, but that which is natural ; and afterward that which is spiritual.

47 The first man *is* of the earth, ^c earthy :

¹⁹ an animal. *Ham. Dod. Whit. We.* ²⁰ into a natural life. *Co.* ²¹ into a spiritual life. *Co.* an enlivening spirit. *Dod.*

^y PHI. iii. 20, 21 : Our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ : who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

^z GEN. ii. 7 : The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul.

^a ROM. v. 14 : Who [*Adam*] is the figure of him that was to come.

^b JOHN, v. 21 : For as the Father raiseth up the dead, and quickeneth them ; even so the Son quickeneth whom he will. *do.* vi. 33, 39, 40, 54, 57 : For the bread of God is he which cometh down from heaven, and giveth life unto the world. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life : and I will raise him up at the last day. Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day. As the living Father hath sent me, and I live by the Father : so he that eateth me, even he shall live by me. *CoL.* iii. 4 : When Christ, who is our life, shall appear, then shall ye also appear with him in glory. PHI. iii. 21 : The words under ver. 43.

^c GEN. ii. 7 : The words under ver. 45. *do.* iii. 19 : Out of it [*the ground*] wast thou taken : for dust thou art, and unto dust shalt thou return.

the second man *is* the ^dLord from heaven.

48 ^eAs *is* the earthy, such *are* they also that are earthy : and as *is* the heavenly, ^fsuch *are* they also that are heavenly.

49 And ^gas we have borne the image of the earthy, ^hwe shall also bear the image of the heavenly.

50 Now this I say, brethren, that ⁱflesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption.

51 Behold, I show you a mystery ; ^kWe shall not all sleep, ^lbut we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump : ^mfor the trumpet shall sound,

^d JOHN, iii. 13, 31 : No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. He that cometh from above is above all : he that is of the earth is earthly, and speaketh of the earth.

^e JOHN, iii. 6 : That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit.

^f PHI. iii. 20, 21 : The words under ver. 43.

^g GEN. v. 3 : Adam—begat a son in his own likeness, after his image.

^h See on ROM. viii. 29.

ⁱ MAT. xvi. 17 : And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. JOHN, i. 13 : Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *do.* iii. 3, 5 : Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 1 COR. vi. 13 : Meats for the belly, and the belly for meats : but God shall destroy both it and them. 2 COR. v. 1 : We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

^k 1 THESS. iv. 15—17 : The words under ver. 23.

^l PHI. iii. 21 : The words under ver. 43.

^m ZEC. ix. 14 : And the LORD shall be seen over them, and his arrow shall go forth as the lightning : and the Lord God shall blow the trumpet, and shall go with whirlwinds of the storm. JOHN, v. 25 : Verily, verily, I say unto you, The hour is now at hand, and now is, when the dead shall hear the voice of

and the ⁿ dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and ^o this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, ^p Death is swallowed up in victory.

55 ^q O death, where *is* thy sting? O grave,²² where *is* thy victory?

56 ^r The sting of death *is* sin; and the ^s strength of sin *is* the law.

57 But ^t thanks *be* to God, which giveth us the ^u victory through our Lord Jesus Christ.

²² hell. *A. V.* hades. *Ham. We.*

the Son of God: and they that hear shall live. See on MAT. xxiv. 31.

ⁿ Ps. xvii. 15: As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness. *do.* xlix. 15: But God will redeem my soul from the power of the grave: for he shall receive me. ISA. lxxv. 8: He will swallow up death in victory. *do.* xxvi. 19: Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. DAN. xii. 2: Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

^o 2 COR. v. 4: We that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 1 JOHN, iii. 2: Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

^p See on ver. 26.

^q See on ver. 26.

^r ROM. vi. 23: For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

^s See on ROM. iv. 15.

^t ROM. vii. 25: I thank God through Jesus Christ our Lord

^u See on ROM. viii. 37.

58 ^vTherefore, my beloved brethren, be ye ^wstedfast, unmoveable, always ^xabounding in the work of the Lord, forasmuch as ye know that your ^ylabour is not in vain in the Lord.

CHAP. XVI.

1 *He exhorteth them to relieve the want of the brethren at Jerusalem: 10 commendeth Timothy: 13 and after friendly admonitions, 16 shutteth up his epistle with divers salutations.*

NOW concerning the ^acollection for the saints, as I have given order to the churches of Galatia, ^beven so do ye.

2 Upon the ^cfirst *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3 And ^dwhen I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality ¹unto Jerusalem.

¹ Gr. gift. 2 COR. viii. 4, 6, 19. *A. V.*

^v 2 PET. iii. 14: Wherefore, beloved, seeing that we look for such things, be diligent that ye may be found of him in peace.

^w COL. i. 22, 23: To present you holy and unblameable and unproveable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel.

^x COL. i. 10: That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work. *do.* ii. 7: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. 2 PET. i. 5, &c: Giving all diligence, add to your faith virtue, &c. *do.* iii. 18: Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

^y 1 COR. iii. 8: Every man shall receive his own reward according to his own labour. HEB. vi. 10: God is not unrighteous to forget your work and labour of love.

CHAP. XVI.

^a See on ACTS, xi. 29.

^b ROM. xii. 13: Distributing to the necessity of the saints.

^c See on ACTS, xx. 7.

^d 2 COR. viii. 16, 19: Thanks be to God, which put the same earnest care into the heart of Titus for you—who was also chosen of the churches to travel with us with this grace.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, ^e when I shall pass through Macedonia : for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may ^f bring me on my journey ² whithersoever I go.

7 For I will not see you now by the way ; but I trust to tarry a while with you, ^g if th^e Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great ^h door and effectual ³ is opened unto me, and *there are* ⁱ many adversaries.

10 Now if ^k Timotheus come, see that he may be with you without fear : ⁴ ¹ for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore ^m despise him : but ⁿ conduct him forth ^o in peace, that he may come

² lead me. *Wi.* ³ fruitful. *Co.* evident. *Rh.* ⁴ securely *Ham.*

^e See on 1 COR. iv. 19.

^f ACTS, xvii. 15 : And they that conducted Paul brought him unto Athens : and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed. *do.* xxi. 5 : And when we had accomplished those days, we departed and went our way ; and they all brought us on our way, with wives and children, till we were out of the city : and we kneeled down on the shore, and prayed. See on ACTS, xv. 3.

^g See on ACTS, xviii. 21.

^h See on ACTS, xiv. 27.

ⁱ ACTS, xix. 9 : When divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them.

^k See on ACTS, xvi. 1.

¹ PHI. ii. 30 : Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me. See on ACTS, xvi. 1.

^m 1 TIM. iv. 12 : Let no man despise thy youth. TRT. ii. 15 : Let no man despise thee.

ⁿ 3 JOHN, 6 : Which have borne witness of thy charity be-

unto me : for I look for him with the brethren.

12 As touching *our* brother ^p Apollos, I greatly desired ^s him to come unto you with the brethren : but his will was not at all to come at this time ; but he will come when he shall have convenient time.

13 ^q Watch ye, ^r stand fast in the faith, ^s quit you like men, ⁶ be ^t strong.

14 Let all your things be done with ^u charity.⁷

15 I beseech you, brethren, (ye know the ^v house of Stephanas, that it is the ^w firstfruits of Achaia, and *that* they have addicted ⁸ themselves to the ^x ministry of the saints,)

16 That ye ^y submit yourselves unto such, and to every one that helpeth with *us*, and ^z laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus : for that which was ^a lacking on your part ⁹ they have supplied.

⁵ I greatly exhorted. *Ham.* ⁶ be manly. *Wi.* ⁷ in love. *Co. Ma. Gen. We. Pu.* ⁸ devoted. *We.* ⁹ your defect. *Pu.*

fore the Church : whom if thou bring forward on their journey after a godly sort, thou shalt do well.

^o See on ACTS, v. 33.

^p See on ACTS, xviii. 24.

^q See on MAT. xxiv. 42, 43.

^r See on PHI. iv. 1.

^s 1 COR. xiv. 20 : In understanding be men.

^t EPH. vi. 10 : Finally, my brethren, be strong in the Lord, and in the power of his might. COL. i. 11 : Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.

^u See on JOHN, xiii. 34.

^v 1 COR. i. 16 : I baptized also the household of Stephanas.

^w ROM. xvi. 5 : Salute my wellbeloved Epenetus, who is the firstfruits of Achaia unto Christ.

^x See on ACTS, xi. 29.

^y See on ROM. xii. 8.

^z HEB. vi. 10 : God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.

^a 2 COR. xi. 9 : That which was lacking to me the brethren

18 ^b For they have refreshed my spirit and your's : therefore ^c acknowledge ye them that are such.

19 The churches of Asia salute you. ^d Aquila and Priscilla salute you much in the Lord, with the ^e church that is in their house.

20 All the brethren greet you. ^f Greet ye one another with an holy kiss.

21 ^g The salutation of *me* Paul with mine own hand.

22 If any man ^h love not the Lord Jesus Christ, let him be ⁱ Anathema ^k Maran-atha.

which came from Macedonia supplied. **PHI. ii. 30** : For the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me. **PHILE. 13** : That in thy stead he might have ministered unto me in the bonds of the Gospel.

^b **COL. iv. 8** : Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts.

^c See on **PHI. ii. 29**.

^d **ACTS, xviii. 26** : And he began to speak boldly in the synagogue : whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

^e See on **ROM. xvi. 5, 15**.

^f See on **ROM. xvi. 16**.

^g **COL. iv. 18** : The salutation by the hand of me Paul. **2 THESS. iii. 17** : The salutation of Paul with mine own hand, which is the token in every epistle : so I write.

^h **EPH. vi. 24** : Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

ⁱ **GAL. i. 8, 9** : Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed.

^k **JUDE, 14, 15** : And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

23 The ¹grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

¹ See on ROM. xvi. 20.

THE
SECOND EPISTLE OF PAUL THE APOSTLE TO THE
Corinthians.

PAUL, having received an account by Titus of the good effects of his first letter among the Corinthians, wrote a second to them, A. D. 57, from Macedonia, and probably from Philippi. He expresses his satisfaction at their conduct, justifies himself, and comforts them. He glories in his suffering, and exhorts them to liberality. The principal design of both epistles is to take off the people from their new leaders, and wholly to put an end to the faction and disorder which they had caused in the Church of Corinth.

Towards the end of the year 57 Paul visited Corinth a second time, where he remained three months, wrote his Epistle to the Romans, and then proceeded to Jerusalem.

CHAP. I.

3 *The apostle encourageth them against troubles, by the comforts and deliverances which God had given him, as in all his afflictions, 8 so particularly in his late danger in Asia : 12 and calling both his own conscience and their's to witness of his sincere manner of preaching the immutable truth of the Gospel, 15 he excuseth his not coming to them, as proceeding not of lightness, but of his lenity towards them.*

A. D. 60. PAUL, ^aan apostle of Jesus Christ by the will of God, and Timothy *our* brother,

CHAP. I.

^a See on 1 COR. i. 1.

unto the Church of God which is at Corinth,
^b with all the saints which are in all Achaia :

2 ^c Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

3 ^d Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort ;

4 Who ^e comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God.

5 For as the ^f sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, ^g *it is* for your consolation and salvation, which is effectual¹ in the enduring of the same sufferings which we also suffer : or whether we be comforted, *it is* for your consolation and salvation.

¹ is wrought. *A. V.*

^b ROM. i. 7 : Called to be saints. EPH. i. 1 : To the saints which are at Ephesus, and to the faithful in Christ Jesus. PHI. i. 1 : To all the saints in Christ Jesus which are at Philippi, with the Bishops and Deacons. COL. i. 2 : To the saints and faithful brethren in Christ.

^c PHILE. 3 : Grace to you, and peace, from God our Father and the Lord Jesus Christ. See on ROM. i. 7.

^d See on ROM. xv. 6.

^e ACTS, ix. 31 : Then had the churches rest—and were edified ; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. *do.* xvi. 25 : At midnight Paul and Silas prayed, and sang praises unto God : and the prisoners heard them. 2 COR. vii. 4 : I am filled with comfort, I am exceeding joyful in all our tribulation.

^f PS. xxxiv. 19 : Many are the afflictions of the righteous : but the LORD delivereth him out of them all. ACTS, ix. 4 : Saul, Saul, why persecutest thou me ? 2 COR. iv. 9, 10 : Persecuted, but not forsaken ; cast down, but not destroyed ; always bearing about in the body the dying of the Lord Jesus. COL. i. 24 : Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh.

^g See on 2 COR. iv. 15.

7 And our hope of you *is* stedfast, ^h knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our ⁱ trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life :

9 But we had the sentence ² of death in ourselves, that we should ^k not trust in ourselves, but in God which raiseth the dead :

10 Who ^l delivered us from so great a death, and doth deliver : in whom we trust that he will yet deliver *us* ;

11 Ye also ^m helping together by prayer for us, that ⁿ for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

² answer. *A. V.*

^h See on ACTS, xiv. 22.

ⁱ ACTS, xix. 23 : At the same time there arose no small stir about that way. 1 COR. xv. 32 : If after the manner of men I have fought with beasts at Ephesus. *do.* xvi. 9 : For a great door and effectual is opened unto me, and there are many adversaries.

^k JER. xvii. 5, 7 : Thus saith the LORD ; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. Blessed is the man that trusteth in the LORD, and whose hope the LORD is.

^l 2 PET. ii. 9 : The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. See on ACTS, vii. 10.

^m JAMES, v. 16—18 : Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain : and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. See on ROM. xv. 30.

ⁿ 2 COR. iv. 15 : The words under ver. 6.

12 For our rejoicing³ is this, the ° testimony of our conscience, that in ^p simplicity and godly sincerity, ^q not with fleshly wisdom, but ^r by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that ^s we are your rejoicing, even as ^t ye also *are* our's in the day of the Lord Jesus.

15 And in this confidence I was minded⁴ to come unto you before, that ye might have a ^u second⁵ benefit;⁶

16 And to pass by you into Macedonia, and

³ glorying. *Pu.* ⁴ willing. *Pu.* ⁵ double. *Gen.* ⁶ grace. *A. V.* pleasure. *Co. Ma. Cr.*

° See on ACTS, xxiii. 1.

^p See on JOHN, i. 47.

^q 1 COR. ii. 4, 13: My speech and my preaching was not with the enticing words of man's wisdom. Which things also we speak, not in the words which man's wisdom teacheth.

^r 1 COR. xv. 10: But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

^s 2 COR. v. 12: We commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.

^t PHIL. ii. 16: Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. *do.* iv. 1: My brethren dearly beloved and longed for, my joy and crown. 1 THESS. ii. 19, 20: What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy. 3 JOHN, 4: I have no greater joy than to hear that my children walk in the truth.

^u ROM. i. 11: I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established. *do.* xv. 29: I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ.

^v to come again out of Macedonia unto you,
^w and of you to be brought on my way toward
 Judæa.

17 When I therefore was thus minded, did I
 use lightness? or the things that I purpose, do I
 purpose ^x according to the flesh, that with me
 there should be yea yea, and nay nay?

18 But *as God is true,*⁷ our word⁸ toward you
 was not ^y yea and nay.

19 For ^z the Son of God, Jesus Christ, who
 was preached among you by us, *even* by me and
 Silvanus and Timotheus, was not yea and nay,
^a but in him was yea.

20 For ^b all the promises of God in him *are*
 yea, and in him Amen, unto the glory of God
 by us.

⁷ faithful. *Ma. Cr. Bi. Gen. Rh. We. Pu.* ⁸ preaching. *A. V.*

^v See on 1 COR. iv. 19.

^w 1 COR. xvi. 6.

^x 2 COR. x. 2: But I beseech you, that I may not be bold
 when I am present with that confidence, wherewith I think to
 be bold against some, which think of us as if we walked ac-
 cording to the flesh.

^y MAT. v. 37: But let your communication be, Yea, yea;
 Nay, nay: for whatsoever is more than these cometh of evil.

^z MARK, i. 1: Jesus Christ the Son of God. LUKE, i. 35:
 And the angel answered and said unto her, The Holy Ghost
 shall come upon thee, and the power of the Highest shall
 overshadow thee: therefore also that holy thing which shall
 be born of thee shall be called the Son of God. ACTS, ix. 20:
 And straightway he preached Christ in the synagogues, that
 he is the Son of God. ROM. i. 4: And declared to be the
 Son of God with power, according to the spirit of holiness, by
 the resurrection from the dead.

^a HEB. xiii. 8: Jesus Christ the same yesterday, and to day,
 and for ever.

^b ROM. xv. 8, 9: Now I say that Jesus Christ was a minister
 of the circumcision for the truth of God, to confirm the pro-
 mises made unto the fathers: and that the Gentiles might
 glorify God for his mercy; as it is written, For this cause I
 will confess to thee among the Gentiles, and sing unto thy
 name.

21 Now he which ^c stablisheth us with you in Christ, and hath ^d anointed us, ^e is God;

22 Who hath also ^e sealed us, and ^f given the earnest of the Spirit in our hearts.

23 Moreover ^g I call God for a record upon my soul, that to ^h spare you I came not as yet unto Corinth.

^c 2 THESS. ii. 16, 17: Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work. 1 PET. v. 10: But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

^d 1 JOHN, ii. 20, 27: But ye have an unction from the Holy One, and ye know all things. The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things.

^e 2 TIM. ii. 19: The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. See on ROM. viii. 16.

^f ROM. viii. 9, 14—16: But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. 2 COR. v. 5: Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. EPH. i. 14: Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. REV. ii. 17: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. See on GAL. v. 22, 23, for the fruits of the Spirit.

^g See on ROM. i. 9.

^h 1 COR. iv. 21: Shall I come unto you with a rod, or in love, and in the spirit of meekness? 2 COR. ii. 1, 3: But I determined this with myself, that I would not come again to you in heaviness. And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to

24 Not for that we have ⁱ dominion over your faith, but are helpers of your joy : for ^k by faith ye stand.

CHAP. II.

¹ *Having showed the reason why he came not to them, 6 he requireth them to forgive and to comfort that excommunicated person, 10 even as himself also upon his true repentance had forgiven him, 12 declaring withal why he departed from Troas to Macedonia, 14 and the happy success which God gave to his preaching in all places.*

BUT I determined this with myself, ^a that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me ?

rejoice ; having confidence in you all, that my joy is the joy of you all. *do. x. 2* : I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. *do. xii. 20* : I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not. *do. xiii. 2, 10* : I told you before, and foretell you as if I were present, the second time ; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare. I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

¹ *MAT. xx. 25, 26* : Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you : but whosoever will be great among you, let him be your minister. *1 COR. iii. 5* : Who then is Paul, and who is Apollos, but ministers by whom ye believed ? *2 COR. iv. 5* : We preach not ourselves, but Christ Jesus the Lord ; and ourselves your servants for Jesus' sake. *1 PET. v. 3* : Neither as being lords over God's heritage, but being ensamples to the flock.

^k *ROM. xi. 20* : Because of unbelief they were broken off, and thou standest by faith. *1 COR. xv. 1* : Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand.

CHAP. II.

^a *2 COR. i. 23* : *do. xiii. 10* : Therefore I write these things being absent, lest being present I should use sharpness, ac-

3 And I wrote this same unto you, lest, when I came, I should have ^b sorrow from them of whom I ought to rejoice; ^c having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; ^d not that ye should be grieved, but that ye might know the ^e love which I have more abundantly ¹ unto you.

5 But if any have ^f caused grief, he hath not ^g grieved me, but in part: that I may not overcharge ² you all.

¹ specially. *Gen.*

² grieve. *Co. Ma. burden. Rh.*

ording to the power which the Lord hath given me to edification, and not to destruction. See on ver. 3.

^b 2 COR. xii. 20, 21: For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: [*I fear*] lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

^c 2 COR. vii. 16: I rejoice therefore that I have confidence in you in all things. *do.* viii. 22: But now much more diligent, upon the great confidence which I have in you. GAL. v. 10: I have confidence in you through the Lord.

^d 2 COR. vii. 8, 9, 12: For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

^e 1 COR. xi. 2: Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

^f 1 COR. v. 1: It is reported commonly that there is fornication among you.

^g GAL. iv. 12: Ye have not injured me at all.

6 Sufficient to such a man *is* this punishment,³ which *was inflicted* ^h of many.⁴

7 So that contrariwise ye *ought* rather to ⁱ forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be ^k obedient in all things.

10 To whom ye forgive any thing, I *forgive* also : for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person⁵ of Christ ;

11 Lest ^l Satan should get an advantage of us : for we are not ignorant of his devices.

12 Furthermore,⁶ when I ^m came to ⁿ Troas to *preach* Christ's Gospel, and a door was opened unto me of the Lord,

³ censure. *A. V.* ⁴ before the many. *Ham.* ⁵ in the sight. *A. V.*
⁶ But. *Ham.*

^h 1 COR. v. 4, 5 : In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh. 1 TIM. v. 20 : Them that sin rebuke before all, that others may fear.

ⁱ GAL. vi. 1 : Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness ; considering thyself, lest thou also be tempted.

^k 2 COR. vii. 15 : His inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. *do.* x. 6 : Having in a readiness to revenge all disobedience, when your obedience is fulfilled.

^l See on 1 THESS. iii. 5.

^m Acts, xvi. 8 : They passing by Mysia came down to Troas. *do.* xx. 6 : And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days ; where we abode seven days.

ⁿ See on Acts, xiv. 27.

13 I had no rest in my spirit, because I found not ^o Titus my brother : but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to ^p triumph in Christ, and maketh manifest the ^q savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, ^r in them that are saved, and in them that perish :

16 ^s To the one *we are* the savour of death unto death ; and to the other the savour of life unto life. And who *is* ^t sufficient for these things ?

17 For we are not as many, which ^u corrupt ⁷

⁷ who adulterate. *Dod.* which deal deceitfully with. *A. V.*

^o 2 COR. vii. 6, 13, 14 : God, that comforteth those that are cast down, comforted us by the coming of Titus. Exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. Our boasting, which I made before Titus, is found a truth. *do.* viii. 5, 6, 16 : And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Thanks be to God, which put the same earnest care into the heart of Titus for you. GAL. ii. 3 : Neither Titus, who was with me, being a Greek, was compelled to be circumcised.

^p See on ROM. viii. 37.

^q CANT. i. 3 : Because of the savour of thy good ointments, thy name is as ointment poured forth.

^r 1 COR. i. 18 : The preaching of the cross is to them that perish foolishness ; but unto us which are saved it is the power of God. 2 COR. iv. 3 : If our Gospel be hid, it is hid to them that are lost. 2 THESS. ii. 10 : With all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved.

^s JOHN, ix. 39 : Jesus said, For judgment I am come into this world, that they which see not might see ; and that they which see might be made blind. See on LUKE, ii. 34.

^t 2 COR. iii. 5, 6.

^u 2 COR. xi. 13 : For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

the word of God : but as of ^v sincerity, but as of God,⁸ in the ^w sight of God speak we in Christ.⁹

CHAP. III.

1 *Lest their false teachers should charge him with vain glory, he showeth the faith and graces of the Corinthians to be a sufficient commendation of his ministry : 6 whereupon, entering a comparison between the ministers of the law and of the Gospel, 12 he proveth that his ministry is so far the more excellent, as the Gospel of life and liberty is more glorious than the law of condemnation.*

DO we begin again to ^a commend ourselves? or need we, as some *others*, ^b epistles of commendation to you, or *letters* of commendation from you?

2 ^c Ye are our epistle written in our hearts, known and read of all men :

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ^d ministered by us, written

^e by the power of God. *Ma.* ⁹ of Christ. *A. V.*

2 PET. ii. 3 : And through covetousness shall they with feigned words make merchandise of you : whose judgment now of a long time lingereth not, and their damnation slumbereth not. See on 2 COR. iv. 2.

^v 2 COR. i. 12.

^w HEB. xi. 27 : Seeing him who is invisible.

CHAP. III.

^a 2 COR. v. 12 : We commend not ourselves again unto you, but give you occasion to glory on our behalf. *do.* x. 8, 12 : Though I should boast somewhat more of our authority—I should not be ashamed. We dare not make ourselves of the number, or compare ourselves with some that commend themselves. *do.* xii. 11 : I am become a fool in glorying ; ye have compelled me : for I ought to have been commended of you : for in nothing am I behind the very chiefest apostles, though I be nothing.

^b ACTS, xviii. 27 : When he [*Apollos*] was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him.

^c 1 COR. iv. 15 : In Christ Jesus I have begotten you through the Gospel. *do.* ix. 1, 2 : Are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you : for the seal of mine apostleship are ye in the Lord.

^d 1 COR. iii. 5 : Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

not with ink, but with the Spirit of the living God; not in ^e tables of stone, but in ^f fleshy tables of the heart.

4 And such ^g trust ¹ have we through Christ to God-ward :

5 Not that we are ^h sufficient of ourselves to think ² any thing as of ourselves ; but our ⁱ sufficiency is of God ;

6 Who also hath made us able ^k ministers of

¹ confidence. *Ham.* ² reckon upon. *Dod.*

^e EXOD. xxiv. 12 : The LORD said unto Moses, Come up to me into the mount, and be there : and I will give thee tables of stone, and a law, and commandments which I have written : that thou mayest teach them. *do.* xxxiv. 1, 28 : The LORD said unto Moses, Hew thee two tables of stone like unto the first : and I will write upon these tables the words that were in the first tables, which thou brakest. And he wrote upon the tables the words of the covenant. the ten commandments. DEUT. x. 1, &c : At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount.

^f Ps. xl. 8 : I delight to do thy will, O my God : yea, thy law is within my heart. JER. xxxi. 33 : This shall be the covenant that I will make with the house of Israel ; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people. EZEK. xi. 19 : I will give them one heart, and I will put a new spirit within you ; and I will take the stony heart out of their flesh, and will give them a heart of flesh. *do.* xxxvi. 26 : A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. HEB. viii. 10 : This is the covenant that I will make with the house of Israel after those days, saith the Lord ; I will put my laws into their mind, and write them in their hearts : and I will be to them a God, and they shall be to me a people.

^g 2 COR. ii. 14.

^h JOHN, xv. 5 : I am the vine, ye are the branches : He that abideth in me, and I in him, the same bringeth forth much fruit : for without me ye can do nothing. 2 COR. ii. 16.

ⁱ See on 1 COR. xv. 10.

^k 1 COR. iii. 5 : The words under ver. 3. *do.* xv. 10 : By the grace of God I am what I am : and his grace which was bestowed upon me was not in vain ; but I laboured more

the ¹ new testament ;³ ^m not of the letter, but of the spirit : for ⁿ the letter killeth, ^o but the spirit giveth life.⁴

³ cov-^{nant}. *Ham. Wh.*

⁴ quickeneth. *A. V.*

abundantly than they all : yet not I, but the grace of God which was with me. 2 COR. v. 18 : All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. EPH. iii. 7 : Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. COL. i. 25, 29 : Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God. Whereunto I also labour, striving according to his working, which worketh in me mightily. 1 TIM. i. 11, 12 : According to the glorious Gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry. 2 TIM. i. 11 : Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

¹ HEB. viii. 6, 8 : But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. See on MAT. xxvi. 28.

^m See on ROM. ii. 27—29.

ⁿ DEUT. xxvii. 26 : Cursed be he that confirmeth not all the words of this law to do them. ROM. iii. 20 : By the deeds of the law there shall no flesh be justified in his sight : for by the law is the knowledge of sin. *do.* iv. 12, 15 : And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. The law worketh wrath : for where no law is, there is no transgression. *do.* vii. 9—11 : I was alive without the law once : but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. GAL. iii. 10 : For as many as are of the works of the law are under the curse : for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

^o JOHN, vi. 63 : It is the spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you, they are spirit, and they are life. ROM. i. 16 : I am not ashamed of

7 But if the ^p ministration of death, ^q written and engraven in stones, was glorious, ^r so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

8 How shall not the ^a ministration of the spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration ^t of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of ⁵ the glory that excelleth.

11 For ^u if that which was done away ⁶ *was* glorious, much more that which remaineth *is* glorious.

⁵ in comparison of. *Wh.* ⁶ was to be abolished. *Dod.*

the Gospel of Christ: for it is the power of God unto salvation to every one that believeth. *do.* viii. 2: The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

^p ROM. vii. 10: The words under ver. 6.

^q See on ver. 3.

^r EXOD. xxxiv. 29, 30, 35: When Moses came down from mount Sinai with the two tables of testimony in Moses' hand—that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

^s GAL. iii. 5: He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

^t See on ROM. i. 17.

^u ROM. v. 20, 21: Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

12 Seeing then that we have such hope, we use great ^v plainness⁷ of speech :

13 And not as Moses, *which* put a ^w veil over his face, that the children of Israel could not stedfastly look to the ^x end of that which is abolished :⁸

14 But ^y their minds⁹ were blinded : for until this day remaineth the same veil untaken away in the reading of the old testament ; which *veil* is done away in Christ.

15 But even unto this day, when Moses is read, the veil is upon their heart.

16 Nevertheless ^z when it¹⁰ shall turn to the Lord, ^a the veil shall be taken away.

⁷ boldness. *A. V.* ⁸ should not see for what purpose that served which is put away. *Ma. Cr.* ⁹ senses. *Rh.* ¹⁰ Israel. *Wi.*

^v 2 COR. vii. 4 : Great is my boldness of speech toward you, great is my glorying of you : I am filled with comfort, I am exceeding joyful in all our tribulation. See on ACTS, iv. 29.

^w EXOD. xxxiv. 33, 35 : Till Moses had done speaking with them, he put a veil on his face. And Moses put the veil upon his face again.

^x ROM. x. 4 : Christ is the end of the law for righteousness to every one that believeth. GAL. iii. 23 : Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. HEB. x. 1 : The law having a shadow of good things to come, and not the very image of the things.

^y ROM. xi. 7, 25 : What then ? Israel hath not obtained that which he seeketh for ; but the election hath obtained it, and the rest were blinded. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits ; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 2 COR. iv. 4. See on MAT. xiii. 11, 14.

^z EXOD. xxxiv. 34 : But when Moses went in before the LORD to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. Hos. iii. 5 : Afterward shall the children of Israel return, and seek the LORD their God, and David their king ; and shall fear the LORD and his goodness in the latter days. ROM. xi. 23, 26 : And they also, if

17 Now ^b the Lord is that Spirit : and where the ^c Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face ¹¹ beholding ^d as in a glass the ^e glory of the Lord, are ^f changed into the same image ⁵ from glory to glory, *even* as by the Spirit of the Lord.¹²

CHAP. IV.

1 *He declareth how he hath used all sincerity and faithful diligence in preaching the Gospel, 7 and how the troubles and persecutions which he daily endured for the same did redound to the praise of God's power, 12 to the benefit of the Church, 16 and to the apostle's own eternal glory.*

THEREFORE seeing we have ^a this ministry, ^b as we have received mercy, we faint not ;

2 But have renounced the hidden things of ^c dis-

¹¹ with unvaild face. *Pu.* ¹² of the Lord the Spirit. *A. V.*

they abide not in unbelief, shall be graffed in : for God is able to graff them in again. And so all Israel shall be saved : as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.

^a ISA. xxv. 7 : He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

^b VER. 6. 1 COR. xv. 45 : And so it is written, The first man Adam was made a living soul ; the last Adam was made a quickening spirit.

^c ROM. viii. 2 : For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

^d See on 1 COR. xiii. 12.

^e 2 COR. iv. 4, 6. 1 TIM. i. 11 : According to the glorious Gospel of the blessed God.

^f See on ROM. viii. 29.

⁵ PS. lxxxiv. 7 : They go from strength to strength, every one of them in Zion appeareth before God.

CHAP. IV.

^a See on 2 COR. iii. 6.

^b 1 COR. vii. 25 : I give my judgment, as one that hath obtained mercy of the Lord to be faithful. 1 TIM. i. 13 : Who was before a blasphemer, and a persecutor, and injurious : but I obtained mercy, because I did it ignorantly in unbelief.

^c ROM. i. 16 : I am not ashamed of the Gospel of Christ.

honesty,¹ not walking in craftiness, nor ^d handling the word of God deceitfully ; but by ^e manifestation of the truth ^f commending ourselves to every man's conscience in the sight of God.

3 But if our Gospel be hid,² ^g it is hid to ³ them that are lost :⁴

4 In ⁵ whom ^h the god of this world hath ⁱ blinded the minds of them which believe not, lest the light of the ^k glorious Gospel ¹ of Christ,

¹ Gr. shame. ROM. i. 16 ; vi. 21. *A. V.* ² veiled. *We.* ³ in. *Ham.*
⁴ perish. *We.* ⁵ Among. *Ham.*

do. vi. 21 : What fruit had ye then in those things whereof ye are now ashamed ? for the end of those things is death.

^d 2 COR. ii. 17 : We are not as many, which corrupt the word of God. *do.* vii. 2 : Receive us ; we have wronged no man, we have corrupted no man, we have defrauded no man. 1 THES. ii. 3, 5 : Our exhortation was not of deceit, nor of uncleanness, nor in guile. Neither at any time used we flattering words, as ye know.

^e 2 COR. v. 11 : We are made manifest unto God ; and I trust also are made manifest in your consciences. *do.* vi. 4, 7 : But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses. By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left. *do.* vii. 14 : For if I have boasted any thing to him of you, I am not ashamed ; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth. *do.* xi. 6 : We have been throughly made manifest among you in all things. *do.* xii. 12 : Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

^f 1 COR. ix. 2 : The seal of mine apostleship are ye in the Lord. 2 COR. v. 11 : The words above. *do.* vi. 4 : In all things approving ourselves as the ministers of God,

^g See on 2 COR. ii. 15.

^h See on JOHN, xii. 31.

ⁱ ISA. vi. 10 : Make the heart of this people fat, and make their ears heavy, and shut their eyes ; lest they see with their eyes. See on MAT. xiii. 11, 14.

^k VER. 6. 2 COR. iii. 8, 9, 11, 18.

¹ JOHN, i. 14, 18 : And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. No man hath

who is the image⁶ of God, should shine unto them.

5 For we preach not ourselves,^m but Christ Jesus the Lord; and ourselvesⁿ your servants for Jesus' sake.

6 For God, who commanded the^o light to shine out of darkness, hath⁷ ^pshined in our hearts, to give the light of the knowledge of the glory of God in the face⁶ of Jesus Christ.

7 But we have this^q treasure in^r earthen vessels,^s that the excellency of the power may be of God, and not of us.

⁶ similitude. *Pu.* ⁷ Gr. is he who hath. *A. V.* ^o appearance. *Pu.*

seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. *PHI.* ii. 6: Who, being in the form of God, thought it not robbery to be equal with God. See on *JOHN*, xiv. 9.

^m *1 COR.* i. 13, 23: Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? We preach Christ crucified. *do.* ii. 2: I determined not to know any thing among you, save Jesus Christ, and him crucified. *do.* x. 33: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

ⁿ *1 COR.* ix. 19: For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. See on *2 COR.* i. 24.

^o *GEN.* i. 3: God said, Let there be light: and there was light.

^p *Ver.* 4. *EPH.* v. 8: Ye were sometimes darkness, but now are ye light in the Lord. *COL.* i. 13: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. *1 PET.* ii. 9: That ye should show forth the praises of him who hath called you out of darkness into his marvellous light. *2 PET.* i. 19: We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place.

^q *MAT.* xiii. 44: The kingdom of heaven is like unto treasure hid in a field.

^r *2 COR.* v. 1.

^s *1 COR.* ii. 5: That your faith should not stand in the wisdom of men, but in the power of God. *2 COR.* iii. 5: Our sufficiency is of God. *do.* xii. 9: And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

8 *We are* [†]troubled on every side,⁹ yet not distressed; *we are* perplexed,¹⁰ but not in despair;¹¹

9 Persecuted, but not forsaken; ^u cast down, but not destroyed;

10 ^v Always bearing about in the body the dying of the Lord Jesus, ^w that the life also of Jesus might be made manifest in our body.

11 For we which live ^x are always delivered unto death for Jesus' sake, that the ^y life also of Jesus might be made manifest in our mortal flesh.

12 So then death ^z worketh in us, but life in you.

13 We having the ^a same spirit of faith, according as it is written, I ^b believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which ^c raised up the

⁹ in every respect. *Dod.* ¹⁰ are in difficulty. *Br.* ¹¹ not altogether without help, or means. *A. V.*

[†] 2 COR. vii. 5: For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

^u Ps. xxxvii. 24: Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand.

^v 2 COR. i. 9: But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead. GAL. vi. 17: From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. PHI. iii. 10: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. See on ROM. viii. 36.

^w See on ACTS, xiv. 22.

^x See on ROM. viii. 36.

^y 1 COR. xv. 49: And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

^z See on 1 COR. ii. 3.

^a See on ROM. i. 12.

^b Ps. cxvi. 10: I believed, therefore have I spoken: I was greatly afflicted.

^c See on ACTS, ii. 24.

Lord Jesus ^d shall raise up us also by Jesus, and shall present ¹² *us* with you.

15 For ^e all things *are* for your sakes, that the ^f abundant grace might through the thanksgiving of many redound to the glory of God.

16 ^g For which cause we faint not ; but though our outward man perish, yet the ^h inward *man* is renewed day by day.

17 For our light ⁱ affliction, which is but for a moment, worketh for us a far more exceeding ¹³ *and* eternal weight of glory :

18 ^k While we look not at the things which

¹² set. *Co. Be. Cr. Bi. Gen. Rh.* ¹³ far more excellent, *Gen.* most superlative. *Ham.*

^d 2 COR. v. 1—4.

^e 1 COR. iii. 21, 22 : Let no man glory in men. For all things are your's ; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are your's. 2 COR. i. 6 : Whether we be afflicted, it is for your consolation and salvation—or whether we be comforted, it is for your consolation and salvation. COL. i. 24 : For his body's sake, which is the Church. 2 TIM. ii. 10 : I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

^f 2 COR. i. 11 : Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. *do.* viii. 19 : And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind. *do.* ix. 11, 12 : Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God.

^g 1 COR. xv. 58 : Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

^h See on ROM. vii. 22.

ⁱ See on ROM. viii. 18.

^k ROM. viii. 24 : For we are saved by hope : but hope that is seen is not hope : for what a man seeth, why doth he yet hope

are seen, but at the things which are not seen : for the things which are seen *are* temporal ;¹⁴ but the things which are not seen *are* eternal.

CHAP. V.

1 *That in his assured hope of immortal glory, 9 and in expectance of it, and of the general judgment, he laboureth to keep a good conscience, 12 not that he may herein boast of himself, 14 but as one that, having received life from Christ, endeavoureth to live as a new creature to Christ only, 18 and by his ministry of reconciliation to reconcile others also in Christ to God.*

FOR we know that if our ^a earthly house of *this* tabernacle were dissolved,¹ we have a building of God,² an house not made with hands, eternal in the heavens.

2 For in this we ^b groan, earnestly desiring to be clothed upon with our house which is from heaven :

3 If so be that ^c being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan,³ being ^d burdened :⁴ not for that we would be unclothed, but ^e clothed upon, that mortality might be swallowed up of life.

¹⁴ temporary. *Ham.* ¹ destroyed. *Co. Ma. Bi. Gen.* ² ordained of God. *Co. Ma.* ³ sorrow within. *Wi.* ⁴ grieved. *Co. Cr.*

for? 2 COR. v. 7 : For we walk by faith, not by sight. HEB. xi. 1 : Now faith is the substance of things hoped for, the evidence of things not seen.

CHAP. V.

^a JOB, iv. 19 : How much less in them that dwell in houses of clay, whose foundation is in the dust? WISD. ix. 15 : The corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon many things. 2 COR. iv. 7 : We have this treasure in earthen vessels. 2 PET. i. 13, 14 : I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance ; knowing that shortly I must put off this my tabernacle.

^b ROM. viii. 23 : Ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

^c See on MAT. xxii. 11.

^d WISD. ix. 15 : The words under ver. 1.

^e 1 COR. xv. 53, 54 : This corruptible must put on incor-

5 Now he that hath ^f wrought ⁵ us for the self-same ⁶ thing *is* God, who also hath given unto us the ⁵ earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst we are at home ⁷ in the body, we are ^b absent from the Lord :

7 (For ⁱ we walk by faith, not by sight :)

8 We are confident, *I say*, and willing rather to be ^k absent from the body, and to be present with the Lord.

9 Wherefore we labour, ⁸ that, whether present or absent, we may be accepted of him.⁹

10 For we must all appear before the ^ljudg-

⁵ ordained. *Co. Ma. Cr. Bi.* created. *Gen.* framed. *Ham.* ⁶ this very. *Ham.* ⁷ present. *Pu.* ⁸ endeavour. *A. V.* make it the height of our ambition. *Dod.* ⁹ to be well-pleasing to him. *We. Pu.*

ruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

^f ISA. xxix. 23 : When he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. EPH. ii. 10 : We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

⁵ See on 2 COR. 1. 22.

^b GEN. xxiii. 4 : I am a stranger and a sojourner with you : give me a possession of a buryingplace. *do.* xlvii. 9 : Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years. 1 CHR. xxix. 15 : We are strangers before thee, and sojourners, as were all our fathers. PS. xxxix. 12 : I am a stranger with thee, and a sojourner, as all my fathers were. *do.* cxix. 19 : I am a stranger in the earth : hide not thy commandments from me. HEB. xi. 13 : These all died in faith, not having received the promises—and confessed that they were strangers and pilgrims on the earth. 1 PET. i. 17 : Pass the time of your sojourning here in fear. *do.* ii. 11 : Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts.

ⁱ 2 COR. iv. 18. See on JOHN, xx. 29.

^k See on JOHN, xii. 26.

^l See on ACTS, x. 42.

ment seat of Christ ; that every one may ^m receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the ⁿ terror of the Lord, we persuade ¹⁰ men ; but ^o we are made manifest unto God ; and I trust also are made manifest in your consciences.

12 For we ^p commend not ourselves again unto you, but give you occasion to ^q glory on our behalf,¹¹ that ye may have somewhat to *answer* them which glory in appearance,¹² and not in heart.

13 For whether we be ^r beside ourselves,¹³ *it*

¹⁰ counsel. *Wi.* ¹¹ concerning us. *Pu.* ¹² Gr. in the face. *A. V.*
¹³ be transported beyond ourselves. *Dod.* be transported beyond measure. *We.*

^m GAL. vi. 7 : Be not deceived ; God is not mocked ; for whatsoever a man soweth, that shall he also reap. See on MAT. xvi. 27.

ⁿ DEUT. x. 17 : The LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward. JOB, xxxi. 23 : Destruction from God was a terror to me, and by reason of his highness I could not endure. PS. lxxvi. 7 : Thou, even thou, art to be feared : and who may stand in thy sight when once thou art angry ? LUKE, xii. 5 : Fear him, which after he hath killed hath power to cast into hell ; yea, I say unto you, Fear him. HEB. x. 31 : It is a fearful thing to fall into the hands of the living God. *do.* xii. 29 : Our God is a consuming fire. JUDE, 23 : Others save with fear, pulling them out of the fire.

^o See on 2 COR. iv. 2.

^p See on 2 COR. iii. 1.

^q 2 COR. i. 14 : We are your rejoicing, even as ye also are our's in the day of the Lord Jesus.

^r 2 COR. xi. 1, 16, 17 : Would to God ye could bear with me a little in my folly. Let no man think me a fool ; if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting. *do.* xii. 6, 11 : Though I would desire to glory, I shall not be a fool ; for I will say the truth : but now I forbear, lest any man should think of me above that which he seeth me to be, or that he

is to God:¹⁴ or whether we be sober,¹⁵ *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that ^s if one died for all, then were all dead:

15 And *that* he died¹⁶ for all, ^t that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth ^u know we no man after the flesh: yea, though we have known Christ after the flesh, ^v yet now henceforth know we *him* no more.¹⁷

17 Therefore if any man *be*^w in Christ, *he is*¹⁸

¹⁴ for God. *Wh.* ¹⁵ in our right mind. *Gen.* ¹⁶ Christ died. *Rh.*
¹⁷ so no longer. *Ham.* ¹⁸ let him be. *A. V.*

heareth of me. I am become a fool in glorying; ye have compelled me.

^s ROM. v. 15: If through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

^t See on ROM. vi. 11, 12.

^u PHI. iii. 7, 8: But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. See on MAT. xii. 50.

^v JOHN, vi. 63: It is the spirit that quickeneth; the flesh profiteth nothing. *do.* xx. 17: Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

^w JOHN, iii. 3: Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. ROM. viii. 9: Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. *do.* xvi. 7: Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me. GAL. vi. 15: In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

a ^x new creature :¹⁹ ^y old things are passed away ; behold, all things are become new.

18 And all things ²⁰ *are* of God, who hath ^x reconciled us to himself by Jesus Christ, and hath given ²¹ to us the ministry of reconciliation ;

19 To wit, that ^a God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us ²² the word of reconciliation.

20 Now then we are ^b ambassadors for Christ,²³

¹⁹ there is a new creation. *We.* ²⁰ But all these things. *Ham.* ²¹ committed. *Whit.* ²² Gr. put in us. *A. V.* set up among us. *Co.* placed, or deposited in us. *Ham.* ²³ in the room of Christ. *Co. Ma. Cr.*

^x ROM. vi. 4 : We are buried with him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 2 COR. iv. 16 : Though our outward man perish, yet the inward man is renewed day by day. GAL. v. 6 : In Jesus Christ neither circumcision availeth any thing, nor uncircumcision ; but faith which worketh by love. *do.* vi. 15 : The words above.

^y ISA. xliii. 18, 19 : Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing ; now it shall spring forth ; shall ye not know it ? *do.* lxxv. 17 : Behold, I create new heavens and a new earth : and the former shall not be remembered, nor come into mind. EPH. ii. 15 : Having abolished in his flesh the enmity, even the law of commandments contained in ordinances ; for to make in himself of twain one new man, so making peace. REV. xxi. 5 : Behold, I make all things new.

² See on ROM. v. 10.

^a ROM. iii. 24, 25 : Being justified freely by his grace through the redemption that is in Christ Jesus : whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

^b JOB, xxxiii. 23 : If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness. MAL. ii. 7 : The priest's lips should keep knowledge, and they should seek the law at his mouth : for he is the messenger of the LORD of hosts. 2 COR. iii. 6 : Who hath also made us able ministers of the new testament. EPH. vi. 20 : For which I am an ambassador in bonds.

as though God did ^e beseech *you* by us : we pray *you* in Christ's stead, be ye reconciled to ²⁴ God.

21 For he hath made him *to be* ^d sin for us, who ^e knew no sin ; that we might be made the ^f righteousness of God in him.

CHAP. VI.

1 *That he hath approved himself a faithful minister of Christ, both by his exhortations, 3 and by integrity of life, 4 and by patient enduring all kinds of affliction and disgraces for the Gospel : 11 of which he speaketh the more boldly amongst them, because his heart is open to them, 13 and he expecteth the like affection from them again, 14 exhorting to flee the society and pollutions of idolaters, as being themselves temples of the living God.*

WE then, *as* ^a workers together with him, ^b beseech *you* also that ye receive not the ^c grace of God in vain.

²⁴ be at one with. Co.

^c 2 COR. vi. 1. See on 1 COR. iii. 9.

^d ISA. liii. 6, 9, 12 : The LORD hath laid on him the iniquity of us all. He had done no violence, neither was any deceit in his mouth. He was numbered with the transgressors ; and he bare the sin of many, and made intercession for the transgressors. ROM. v. 19 : As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. *do.* viii. 3 : What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. GAL. iii. 13 : Christ hath redeemed us from the curse of the law, being made a curse for us. HEB. ix. 28 : Christ was once offered to bear the sins of many.

^e JOHN, viii. 46 : Which of you convinceth me of sin ? HEB. vii. 26 : Such an High Priest became us, who is holy, harmless, undefiled, separate from sinners. 1 PET. ii. 22, 24 : Who did no sin, neither was guile found in his mouth : who his own self bare our sins in his own body on the tree. 1 JOHN, iii. 5 : Ye know that he was manifested to take away our sins ; and in him is no sin.

^f See on ROM. i. 17.

CHAP. VI.

^a See on 1 COR. iii. 9.

^b 2 COR. v. 20.

^c JOHN, i. 17 : Grace and truth came by Jesus Christ. GAL. ii. 21 : I do not frustrate the grace of God : for if righteousness come by the law, then Christ is dead in vain. *do.* v. 4 :

2 (For he saith, ^d I have heard thee in a time accepted, and in the day of salvation have I succoured thee : behold, now *is* the accepted time ; behold, now *is* the day of salvation.)

3 Giving no ^e offence ¹ in any thing, that the ministry be not blamed :²

4 But in all *things* ^f approving ³ ourselves ^g as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In ^h stripes, in ⁱ imprisonments, in tumults,⁴ in labours, in watchings, in fastings ;

6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

¹ no occasion of evil. *Co. Ma. Cr.* ² that our office be not evil spoken of. *Co.* ³ behaving. *Bi. Gr.* commending. chap. iv. 2. *A. V.* ⁴ in tossings to and fro. *A. V.*

Whosoever of you are justified by the law ; ye are fallen from grace. *TIT.* ii. 11 : The grace of God that bringeth salvation hath appeared to all men. *HEB.* xii. 15 : Looking diligently lest any man fail of the grace of God.

^d *ISA.* xlix. 8 : Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee.

^e *1 COR.* ix. 12 : If others be partakers of this power over you, are not we rather ? Nevertheless we have not used this power ; but suffer all things, lest we should hinder the Gospel of Christ. See on *ROM.* xiv. 13.

^f See on *2 COR.* iv. 2.

^g *1 COR.* iv. 1 : Let a man so account of us, as of the ministers of Christ. *2 COR.* iii. 6 : Who also hath made us able ministers of the new testament. *do.* xi. 23 : Are they ministers of Christ ? (I speak as a fool) I am more. *COL.* i. 7, 23 : Epaphras—who is for you a faithful minister of Christ. Whereof [*the Gospel*] I Paul am made a minister. *1 THESS.* iii. 2 : Timotheus, our brother, and minister of God. *1 TIM.* iv. 6 : If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ.

^h See on *ACTS,* ix. 16.

ⁱ Of the persecutions and sufferings of the apostles, but chiefly of St. Paul, see the references on *ACTS,* ix. 16 : *do.* xiii. 45 : *do.* xiv. 19 : *do.* xvi. 22 : *do.* xix. 23 : *ROM.* viii. 36, and *1 COR.* iv. 11.

7 ^k By the word of truth, by ^l the power of God, by ^m the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report : as ⁿ deceivers, and *yet* true ;

9 As unknown, and ^o *yet* well known ; as ^p dying, and, behold, we live ; as ^q chastened, and not killed ;

10 As sorrowful, yet always ^r rejoicing ; as poor, yet making many rich ; as having nothing, and *yet* ^s possessing all things.

^k 2 COR. iv. 2 : But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully ; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. *do.* vii. 14.

^l See on 1 COR. ii. 4.

^m See on ROM. xiii. 12.

ⁿ MAT. xxvii. 63 : Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. JOHN, vii. 12, 17 : Some said, He is a good man : others said, Nay ; but he deceiveth the people. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

^o 1 COR. iv. 9 : For I think that God hath set forth us the apostles last, as it were appointed to death : for we are made a spectacle unto the world, and to angels, and to men. 2 COR. i. 9 : But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead. *do.* iv. 2 : By manifestation of the truth commending ourselves to every man's conscience in the sight of God. *do.* v. 11 : Knowing therefore the terror of the Lord, we persuade men ; but we are made manifest unto God ; and I trust also are made manifest in your consciences. *do.* xi. 6 : But though I be rude in speech, yet not in knowledge ; but we have been thoroughly made manifest among you in all things.

^p See on ROM. viii. 36.

^q Ps. cxviii. 18 : The LORD hath chastened me sore : but he hath not given me over unto death.

^r See on ACTS, v. 41.

^s Ps. lxxxiv. 11 : For the LORD God is a sun and shield : the LORD will give grace and glory : no good thing will he withhold from them that walk uprightly.

11 O ye Corinthians, our mouth is open unto you, 'our heart is enlarged.

12 " Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompence in the same, ('I speak as unto *my* children,) be ye also enlarged.⁵

14 Be ye not unequally " yoked together with unbelievers : for ^x what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

⁵ I speak to you as to children that have like reward with us : set yourselves therefore at large. *Co.*

^t 2 COR. vii. 2, 3.

^u 2 COR. xii. 15 : I will very gladly spend and be spent for you ; though the more abundantly I love you, the less I be loved.

^v 1 COR. iv. 14 : As my beloved sons I warn you.

^w DEUT. vii. 2, 3 : Thou shalt make no covenant with them, [*the Hittites, &c.*] nor show mercy unto them : neither shalt thou make marriages with them ; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. 1 COR. v. 9 : I wrote unto you in an epistle not to company with fornicators. *do.* vii. 39 : If her husband be dead, she is at liberty to be married to whom she will ; only in the Lord.

^x 1 SAM. v. 2, 3 : When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. 1 KINGS, xviii. 21 : How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. PRO. xxix. 27 : An unjust man is an abomination to the just : and he that is upright in the way is abomination to the wicked. ECCLES. xiii. 17 : What fellowship hath the wolf with the lamb? so the sinner with the godly. 1 COR. x. 21 : Ye cannot drink the cup of the Lord, and the cup of devils : ye cannot be partakers of the Lord's table, and of the table of devils. EPH. v. 7, 11 : Be not ye therefore partakers with them. Have no fellowship with the unfruitful works of darkness, but rather reprove them.

16 And what agreement hath the temple of God with idols? for ^y ye are the temple of the living God; as God hath said, I will ^z dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

^y See on ROM. viii. 9.

^z EXOD. xxix. 45: And I will dwell among the children of Israel, and will be their God. LEV. xxvi. 12: I will walk among you, and will be your God, and ye shall be my people. ISA. iv. 5, 6: And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain. JER. xxxi. 1, 33: At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people. But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. *do.* xxxii. 38: And they shall be my people, and I will be their God. EZEK. xi. 20: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. *do.* xxxvi. 28: And ye shall dwell in the land that I gave to your fathers: and ye shall be my people, and I will be your God. *do.* xxxvii. 26, &c: I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. *do.* xliii. 7: Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile. ZEC. viii. 8: And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness. *do.* xiii. 9: And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God. REV. vii. 15: Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. *do.* xxi. 3: Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

17 Wherefore ^a come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

18 ^b And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAP. VII.

1 *He proceedeth in exhorting them to purity of life, 2 and to bear him like affection as he doth to them: 3 whereof lest he might seem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, 13 and of their loving-kindness and obedience towards Titus, answerable to his former boastings of them.*

HAVING therefore ^a these promises, dearly beloved, let us ^b cleanse ourselves from all filth-

^a ISA. xlviii. 20: Go ye forth of Babylon, flee ye from the Chaldeans. *do.* lii. 11: Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her. JER. l. 8: Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans. *do.* li. 6, 45: Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity. My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD. ACTS, ii. 40: Save yourselves from this untoward generation. 2 COR. vii. 1: Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. REV. xviii. 4: I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

^b JER. xxxi. 9: I am a father to Israel, and Ephraim is my firstborn. HEB. viii. 10: This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. REV. xxi. 7: He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

CHAP. VII.

^a 2 COR. vi. 16—18.

^b 1 JOHN, iii. 3: Every man that hath this hope in him purifieth himself, even as he is pure.

iness¹ of the flesh and spirit, ° perfecting holiness in the fear of God.

2 Receive us;² we have wronged no man, we have corrupted no man, we have^d defrauded³ no man.

3 I speak not *this* to condemn *you* : for ° I have said⁴ before, that ye are in our hearts to die and live with *you*.⁵

4 ^rGreat *is* my boldness of speech toward you, ^sgreat *is* my glorying of you : ^hI am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, ⁱwhen we were come into Macedonia, our flesh had no rest, but ^kwe were troubled on every side ; ^lwithout *were* fightings, within *were* fears.

6 Nevertheless God, ^mthat comforteth those

¹ defilements. *Ham.* ² Understand us right. *Co.* ³ oppressed. *Br.*
⁴ showed. *Cr.* ⁵ together. *Wi. Gen.*

° 1 COR. vi. 20 : Ye are bought with a price : therefore glorify God in your body, and in your spirit, which are God's.

^d See on ACTS, xx. 32.

° 2 COR. vi. 11, 12.

^r 2 COR. iii. 12 : Seeing then that we have such hope, we use great plainness of speech.

^s 1 COR. i. 4 : I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ. 2 COR. i. 14 : As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in the day of the Lord Jesus.

^h 2 COR. i. 4 : Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, whereof we ourselves are comforted of God. See on ACTS, v. 41.

ⁱ 2 COR. ii. 13 : I had no rest in my spirit, because I found not Titus my brother : but taking my leave of them, I went from thence into Macedonia.

^k 2 COR. iv. 8 : We are troubled on every side, yet not distressed ; we are perplexed, but not in despair.

^l DEUT. xxxii. 25 : The sword without, and terror within, shall destroy both the young man and the virgin.

^m See on 2 COR. i. 4.

that are cast down, comforted us by the ^a coming of Titus ;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning,⁶ your fervent mind⁷ toward me ; so that I rejoiced the more.

8 For ^o though I made you sorry with a letter, I do not repent, though I did repent :⁸ for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance : for ye were made sorry after a godly manner,⁹ that ye might receive damage¹⁰ by us in nothing.

10 For ^p godly sorrow worketh repentance to salvation not to be repented of : ^q but the sorrow of the world worketh death.

⁶ your sad lamentation. *Ham.* ⁷ zeal. *Ham. Br. Pu.* ⁸ however anxious I might before have been. *Dod.* ⁹ according to God. *A. V.* agreeable to God. *Pu.* ¹⁰ suffer loss. *Pu.*

^a See on 2 COR. ii. 13.

^o 2 COR. ii. 4 : Out of much affliction and anguish of heart I wrote unto you with many tears ; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

^p 2 SAM. xii. 13 : And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin ; thou shalt not die. JER. xxxi. 9 : They shall come with weeping, and with supplications will I lead them : I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble : for I am a father to Israel, and Ephraim is my firstborn. EZEK. vii. 16 : But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity. MAT. xxvi. 75 : And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

^q PRO. xvii. 22 : A merry heart doeth good like a medicine : but a broken spirit drieth the bones.

11 For behold this selfsame thing, ^r that ye sorrowed after a godly sort, ^s what carefulness it wrought in you, yea, ^t *what* clearing of yourselves, yea, ^u *what* indignation, yea, ^v *what* fear, yea, ^w *what* vehement desire, yea, ^x *what* zeal, yea, ^y *what* revenge!¹¹ In all *things* ye have ^z approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, ^a but that our

¹¹ punishment. *Co. Ma. Cr. Bi. Gen.*

^r ISA. lxvi. 2: To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

^s TIT. iii. 8: This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

^t EPH. v. 11: And have no fellowship with the unfruitful works of darkness, but rather reprove them.

^u EPH. iv. 26: Be ye angry, and sin not: let not the sun go down upon your wrath.

^v HEB. iv. 1: Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

^w Ps. xlii. 1: As the hart panteth after the water brooks, so panteth my soul after thee, O God. *do.* cxxx. 6: My soul waiteth for the LORD more than they that watch for the morning: I say, more than they that watch for the morning.

^x REV. iii. 19: As many as I love, I rebuke and chasten: be zealous therefore, and repent.

^y MAT. v. 29, 30: And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

^z ROM. xiv. 18: For he that in these things serveth Christ is acceptable to God, and approved of men.

^a 2 COR. ii. 4: For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should

care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort : yea, and exceedingly the more joyed we for the joy of Titus, because his spirit ^b was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed ; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection ¹² is more abundant toward you, whilst he remembereth ^c the obedience of you all, how with fear and trembling ye received him.

16 I rejoyce therefore that ^d I have confidence in you in all things.¹³

CHAP. VIII.

1 *He stirreth them up to a liberal contribution for the poor saints at Jerusalem, by the example of the Macedonians, 7 by commendation of their former forwardness, 9 by the example of Christ, 14 and by the spiritual profit that shall redound to themselves thereby : 16 commending to them the integrity and willingness of Titus, and those other brethren, who, upon his request, exhortation, and commendation, were purposely come to them for this business.*

MOREOVER, brethren, we do you to wit

¹² Gr. bowels. chap. vi. 12. *A. V.* tender affection. *We.* ¹³ in every thing I have a confidence among you. *Ham.*

be grieved, but that ye might know the love which I have more abundantly unto you.

^b ROM. xv. 32 : That I may come unto you with joy by the will of God, and may with you be refreshed.

^c 2 COR. ii. 9 : To this end also did I write, that I might know the proof of you, whether ye be obedient in all things. PHIL. ii. 12 : Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

^d 2 THESS. iii. 4 : We have confidence in the Lord touching you, that ye both do and will do the things which we command you. PHILE. 8, 21 : Though I might be much bold in Christ to injoin thee. Having confidence in that obedience I wrote unto thee, knowing that thou wilt also do more than I say.

of ¹ the grace of God bestowed on the churches of ^a Macedonia ;

2 How that in a great trial of affliction the abundance of their ^b joy and ^c their deep poverty abounded unto the riches of their liberality.²

3 For ^d to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves ;

4 Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ^e ministering to the saints.³

5 And *this they did*, not as we hoped,⁴ but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that ^f we desired Titus, that as he had begun, so he would also finish in you the same grace ⁵ also.

7 Therefore, as ye ^g abound in every *thing*, in faith, and utterance, and knowledge, and *in* all

¹ make known to you. *Ham. Wh.* ² simplicity. chap. ix. 11. *A. V.*
³ and contribution, or liberality of administration toward the saints. *Ham.* ⁴ looked for. *Gen.* ⁵ gift. ver. 4, 19. *A. V.*

CHAP. VIII.

^a 2 COR. ix. 2, 4.

^b See on ACTS, v. 41.

^c MARK, xii. 44 : All they did cast in of their abundance ; but she of her want did cast in all that she had, even all her living.

^d See on ACTS, xi. 29.

^e See on ACTS, xi. 29.

^f Ver. 17. 2 COR. xii. 18 : I desired Titus, and with him I sent a brother. Did Titus make a gain of you ? walked we not in the same spirit ? walked we not in the same steps ?

^g 1 COR. i. 5 : That in every thing ye are enriched by him, in all utterance, and in all knowledge. *do.* xii. 13 : For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one Spirit.

diligence, and *in* your love to us, see ^h that ye abound in this grace also.

8 I speak ⁱ not by commandment,⁶ but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was ^k rich, yet for your sakes he became ^l poor, that ye through his poverty might be ^m rich.

10 And herein I ⁿ give *my* advice:⁷ for this is ^o expedient for you, who have begun before, not

⁶ as commanding. *Wi.* ⁷ give my opinion. *Pu.*

^h 2 COR. ix. 8.

ⁱ See on 1 COR. vii. 6.

^k PHI. ii. 6 : Who, being in the form of God, thought it not robbery to be equal with God. HEB. i. 2 : [*God*] hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things.

^l MAT. viii. 20 : LUKE, ix. 58 : Foxes have holes, and the birds of the air have nests ; but the Son of man hath not where to lay his head. PHI. ii. 7 : But made himself of no reputation, and took upon him the form of a servant.

^m REV. iii. 18 : I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear ; and anoint thine eyes with eyesalve, that thou mayest see.

ⁿ 1 COR. vii. 25 : I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

^o PRO. xix. 17 : He that hath pity upon the poor lendeth unto the LORD ; and that which he hath given will he pay him again. MAT. x. 42 : Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. 1 TIM. vi. 18, 19 : That they do good, that they be rich in good works, ready to distribute, willing to communicate ; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. HEB. xiii. 16 : But to do good and to communicate forget not : for with such sacrifices God is well pleased. JAMES, ii. 15, 16 : If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warned and filled ; notwithstanding ye give them

only to do, but also to be ^p forward ⁸ a year ago.

11 Now therefore perform the doing of it ; that as *there was* a readiness to will,⁹ so *there may be* a performance also out of that which ye have.¹⁰

12 For ^a if there be first a willing mind,¹¹ *it is* accepted according to that a man hath, *and not* according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened :

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want : that there may be equality :

⁸ Gr. to be willing. *A. V.* ⁹ as there is a forwardness to resolve. *Ham.*
¹⁰ in proportion to what ye have. *We.* ¹¹ there be a readiness beforehand. *Ham.*

not those things which are needful to the body ; what doth it profit ?

^p 2 COR. ix. 2.

⁹ EXOD. xxv. 2 : Speak unto the children of Israel, that they bring me an offering : of every man that giveth it willingly with his heart ye shall take my offering. *do.* xxxv. 5 : Whosoever is of a willing heart, let him bring it, an offering of the LORD ; gold, and silver, and brass. PRO. xi. 25 : The liberal soul shall be made fat. *do.* xix. 22 : The desire of man is his kindness. ECCLES. xxxv. 9, 10 : In all thy gifts show a cheerful countenance, and dedicate thy tythes with gladness. Give unto the most High according as he hath enriched thee ; and as thou hast gotten, give with a cheerful eye. MARK, xii. 43, 44 : And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury : for all they did cast in of their abundance ; but she of her want did cast in all that she had, even all her living. LUKE, xxi. 2—4 : He saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all : for all these have of their abundance cast in unto the offerings of God : but she of her penury hath cast in all the living that she had. ROM. xii. 8 : He that showeth mercy, with cheerfulness. 2 COR. ix. 7.

15 ^r As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the ^s exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him ^t the brother, whose praise *is* in the Gospel throughout all the churches;

19 And not *that* only, but who was also ^u chosen of the churches to travel with us with this grace,¹² which is administered by us ^v to the glory of the same Lord,¹³ and *declaration of your ready mind* :

20 Avoiding this, that no man should blame us in this abundance which is administered by us :

21 ^w Providing for honest ¹⁴ things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother,

¹² benevolence. *Co. Ma. Cr.* charity. *Ham.* gift. ver. 4, 6, 7; chap. ix. 8. *A. V.* ¹³ the Lord himself. *Ham.* ¹⁴ good. *Wi.*

^r EXOD. xvi. 18: And when they did mete it [*the manna*] with an omer, he that gathered much had nothing over, and he that gathered little had no lack.

^s Ver. 6.

^t 2 COR. xii. 18: I desired Titus, and with him I sent a brother.

^u 1 COR. xvi. 3, 4: And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me.

^v 2 COR. iv. 15: For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

^w See on ROM. xii. 17.

whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have*¹⁵ in you.

23 Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of*, *they are* the ^x messengers of the churches, *and* the glory of Christ.

24 Wherefore show ye to them, and before the churches, the proof of your love, and of our ^y boasting on your behalf.

CHAP. IX.

1 *He yieldeth the reason why, though he knew their forwardness, yet he sent Titus and his brethren beforehand: 6 and he proceedeth in stirring them up to a bountiful alms, as being but a kind of sowing of seed, 10 which shall return a great increase to them, 13 and occasion a great sacrifice of thanksgivings unto God.*

FOR as touching the ^a ministering to the saints, it is superfluous for me to write to you:

2 For I know the ^b forwardness of your mind, for which I ^c boast of you to them of Macedonia, that ^d Achaia was ready a year ago; and your zeal hath provoked very many.

3 ^e Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

¹⁵ he hath. *A. V.*

^x PHI. ii. 25: Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger.

^y 2 COR. vii. 14: *do.* ix. 2.

CHAP. IX.

^a 2 COR. viii. 4. See on ACTS, xi. 29.

^b 2 COR. viii. 19.

^c 2 COR. viii. 24.

^d 2 COR. viii. 10.

^e 2 COR. viii. 6, 17, 18, 22.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty,¹ whereof ye had notice before,² that the same might be ready, as *a matter of bounty*, and not as *of covetousness*.³

6 But this *I say*, ^f He which soweth sparingly shall reap also sparingly; and ^g he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give*; ^h not grudgingly, or of necessity: ⁱ for God loveth a ^j cheerful giver.

8 And God *is* ^k able to make all grace abound toward you; that ye, always having all sufficiency

¹ Gr. blessing. GEN. xxxiii. 11: 1 SAM. xxv. 27: 2 KINGS, v. 15. *A. V.* ² which hath been so much spoken of before. *A. V.* ³ a defrauding. *Co. Ma. Cr.* as an extortion. *Bi.* as of sparing. *Gen.* ⁴ of compulsion. *Co.*

^f MAT. vii. 2: With what measure ye mete, it shall be measured to you again.

^g Ps. xli. 1—3: Blessed is he that considereth the poor: the LORD will deliver him in time of trouble. The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness. PRO. xi. 24, 25: There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself. *do.* xix. 17: He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again. *do.* xxii. 9: He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor. GAL. vi. 7, 9: Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. And let us not be weary in well doing: for in due season we shall reap, if we faint not.

^h DEUT. xv. 7, 8: If there be among you a poor man of one of thy brethren within any of thy gates—thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him.

ⁱ See on 2 COR. viii. 12.

^k PRO. xi. 24, 25: The words under ver. 6. *do.* xxviii. 27:

in all *things*, may abound to every good work :

9 (As it is written, ¹ He hath dispersed abroad ; he hath given to the poor : his righteousness remaineth for ever.

10 Now he that ^m ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your ⁿ righteousness ;)

11 Being enriched in every thing to all bountifulness,⁵ which ^o causeth through us thanksgiving to God.

12 For the administration of this service not only ^p supplieth the want of the saints, but is abundant also by many thanksgivings unto God ;

13 Whiles by the experiment ⁶ of this ministration they ^q glorify God for your professed subjection unto the Gospel of Christ, and for *your* liberal ^r distribution unto them, and unto all *men* ;

⁵ liberality. Gr. simplicity. *A. V.* ⁶ Proof. *Rh.*

He that giveth unto the poor shall not lack : but he that hideth his eyes shall have many a curse. PHI. iv. 19 : My God shall supply all your need according to his riches in glory by Christ Jesus.

¹ Ps. cxii. 9 : He hath dispersed, he hath given to the poor ; his righteousness endureth for ever ; his horn shall be exalted with honour

^m ISA. lv. 10 : For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater.

ⁿ HOS. x. 12 : Sow to yourselves in righteousness, reap in mercy ; break up your fallow ground : for it is time to seek the LORD, till he come and rain righteousness upon you. MAT. vi. 1 : Take heed that ye do not your alms before men.

^o See on 2 COR. iv. 15.

^p 2 COR. viii. 14.

^q MAT. v. 16 : Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

^r HEB. xiii. 16 : To do good and to communicate forget not : for with such sacrifices God is well pleased.

14 And by their prayer for you, which long after you for the exceeding ^a grace of God in you.

15 ^a Thanks *be* unto God for his unspeakable gift.

CHAP. X.

1 *Against the false apostles, who disgraced the weakness of his person and bodily presence, he setteth out the spiritual might and authority, with which he is armed against all adversary powers, 7 assuring them that at his coming he will be found as mighty in word as he is now in writing being absent; 12 and withal taxing them for reaching out themselves beyond their compass, and vaunting themselves into other men's labours.*

NOW I Paul myself ^a beseech you by the meekness and gentleness ¹ of Christ, ^b who in presence ² *am* base ³ among you, but being absent *am* bold toward you :

2 But I beseech *you*, ^c that I may not be bold when I am present with that confidence, where-with I think to be bold against some, which think of ⁴ us as if we walked according to the flesh.

¹ patient mind, or gentle forgiveness. *Br.* ² in outward appearance. *A. V.* ³ of small reputation. *Co.* ⁴ reckon. *A. V.*

^a 2 COR. viii. 1.

^b JOHN, iii. 16 : For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. JAMES, i. 17 : Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

CHAP. X.

^a ROM. xii. 1 : I beseech you therefore, brethren, by the mercies of God.

^b VER. 10. 2 COR. xii. 5, 7, 9 : Of such an one will I glory : yet of myself I will not glory, but in mine infirmities. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. And he said unto me, My grace is sufficient for thee : for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

^c See on 2 COR. i. 23.

3 ^d For though we walk in the flesh, we do not war after the flesh :

4 (For the ^e weapons of our ^f warfare *are* not carnal, but ^g mighty through God⁵ to the ^h pulling down of strong holds ;)

5 ⁱ Casting down imaginations,⁶ and every ^k high thing that exalteth itself against the knowledge of God, and bringing into ^l captivity

^e in God. *Ma. Cr. to God. A. V.* ⁶ reasonings. *A. V.*

^d ROM. viii. 13 : For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

^e See on ROM. xiii. 12.

^f 1 TIM. i. 18 : That thou by them mightest war a good warfare. 2 TIM. ii. 3 : Thou therefore endure hardness, as a good soldier of Jesus Christ.

^g ACTS, vii. 22 : Moses—was mighty in words and deeds. 1 COR. ii. 5 : That your faith should not stand in the wisdom of men, but in the power of God. 2 COR. vi. 7 : By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left. *do.* xiii. 3, 4 : Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

^h JER. i. 10 : See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

ⁱ 2 ESDR. xiv. 34 : If so be that you will subdue your own understanding, and reform your hearts, ye shall be kept alive, and after death ye shall obtain mercy. 1 COR. i. 19 : It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. *do.* iii. 19 : The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

^k PS. xviii. 27 : For thou wilt save the afflicted people ; but wilt bring down high looks. EZEK. xvii. 24 : And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish : I the LORD have spoken and have done it.

^l MAT. xi. 29, 30 : Take my yoke upon you, and learn of me ;

every ^m thought to the obedience ⁷ of Christ ;
 6 And ⁿ having in a readiness to revenge
 all disobedience, when your ^o obedience is ful-
 filled.

7 ^p Do ye look on things after the outward

⁷ service. *Wi.*

for I am meek and lowly in heart : and ye shall find rest unto
 your souls. For my yoke is easy, and my burden is light.

^m GEN. viii. 21 : The imagination of man's heart is evil from
 his youth. MAT. xv. 19 : For out of the heart proceed evil
 thoughts, murders, adulteries, fornications, thefts, false wit-
 nesses, blasphemies. HEB. iv. 12 : For the word of God is
 quick, and powerful, and sharper than any twoedged sword,
 piercing even to the dividing asunder of soul and spirit, and of
 the joints and marrow, and is a discerner of the thoughts and
 intents of the heart.

ⁿ ACTS, v. 5 : Ananias hearing these words fell down, and
 gave up the ghost. *do.* viii. 20 : Peter said—Thy money
 perish with thee, because thou hast thought that the gift
 of God may be purchased with money. *do.* xiii. 10, 11 :
 [*Paul*] said, O full of all subtilty and all mischief, thou child
 of the devil, thou enemy of all righteousness, wilt thou not
 cease to pervert the right ways of the Lord ? And now, be-
 hold, the hand of the Lord is upon thee, and thou shalt be
 blind, not seeing the sun for a season. 2 COR. xiii. 2, 10 : I
 told you before, and foretell you, as if I were present, the
 second time ; and being absent now I write to them which
 heretofore have sinned, and to all other, that, if I come again,
 I will not spare. Therefore I write these things being absent,
 lest being present I should use sharpness, according to the
 power which the Lord hath given me to edification, and not to
 destruction. 1 TIM. i. 20 : Of whom is Hymenæus and Alex-
 ander ; whom I have delivered unto Satan, that they may learn
 not to blaspheme.

^o 2 COR. ii. 9 : To this end also did I write, that I might
 know the proof of you, whether ye be obedient in all things.
do. vii. 15 : And his inward affection is more abundant toward
 you, whilst he remembereth the obedience of you all, how with
 fear and trembling ye received him.

^p JOHN, vii. 24 : Judge not according to the appearance,
 but judge righteous judgment. 2 COR. v. 12 : For we com-
 mend not ourselves again unto you, but give you occasion
 to glory on our behalf, that ye may have somewhat to answer
 them which glory in appearance, and not in heart. *do.* xi. 18.

appearance? ¹ If any man trust to himself that he is Christ's, ² let him of himself think this again, that, as he is Christ's, even so are ³ we Christ's.

⁴ For though I should boast somewhat more ⁵ of our authority, which the Lord hath given us ⁶ for edification, and not for your destruction, ⁷ I should not be ashamed :

⁸ That I may not seem as if I would terrify you by letters.

⁹ For *his* letters, say they, ¹⁰ are weighty and powerful ; but *his* bodily presence is ¹¹ weak, and *his* ¹² speech contemptible.

¹³ Let such a one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

¹⁴ For we ¹⁵ dare not make ourselves of the number, or compare ourselves with some that commend themselves : but they measuring them-

¹ Christ's servant. *Wh.*

² Gr. saith he. *A. V.*

³ See on 1 JOHN, iv. 6.

⁴ 1 COR. iii. 23 : And ye are Christ's ; and Christ is God's. *do.* ix. 1 : Am I not an apostle ? am I not free ? have I not seen Jesus Christ our Lord ? are not ye my work in the Lord ? *do.* xi. 23 : For I have received of the Lord that which also I delivered unto you.

⁵ See on 2 COR. i. 23.

⁶ 2 COR. xiii. 8 : For we can do nothing against the truth, but for the truth.

⁷ 2 COR. vii. 14 : For if I have boasted any thing to him of you, I am not ashamed ; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth. See on 2 COR. v. 13.

⁸ Ver. 1. See on 1 COR. ii. 3, 4.

⁹ See on 1 COR. i. 17.

¹⁰ 2 COR. iii. 1 : Do we begin again to commend ourselves ? or need we, as some others, epistles of commendation to you, or letters of commendation from you ? *do.* v. 12 : We commend not ourselves again unto you, but give you occasion to glory on our behalf.

selves by themselves, and comparing themselves among themselves, are not ⁷ wise.¹⁰

13 ^a But we will not boast of things without *our* measure, but according to the measure of the rule¹¹ which God hath ^a distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our* measure, as though we reached not unto you: ^b for we are come as far as to you also in *preaching* the Gospel of Christ:

15 Not boasting of things without *our* measure, *that is*, of ^c other men's labours: but having hope, when your faith is increased, that we shall be enlarged by you¹² according to our rule abundantly,

16 To preach the Gospel in the *regions* beyond you, *and* not to boast in another man's line¹³ of things made ready to our hand.

¹⁰ understand it not. *A. V.* ¹¹ line. *A. V.* ¹² magnified in you. *A. V.*
¹³ rule. *A. V.*

⁷ PRO. xxvi. 12: Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

^a Ver. 15.

^a 1 COR. xii. 11: All these worketh that one and the self-same Spirit, dividing to every man severally as he will. EPH. iv. 7: Unto every one of us is given grace according to the measure of the gift of Christ.

^b 1 COR. iii. 5, 10: Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. *do.* iv. 15: For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the Gospel. *do.* ix. 1: Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

^c ROM. xv. 20: Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation.

17 But he that ^dglorieth, let him glory in the Lord.

18 For not he that ^ecommendeth himself is approved, but ^fwhom the Lord commendeth.

CHAP. XI.

1 *Out of his jealousy over the Corinthians, who seemed to make more account of the false apostles than of him, he entereth into a forced commendation of himself, 5 of his equality with the chief apostles, 7 of his preaching the Gospel to them freely, and without any their charge: 13 showing that he was not inferior to those deceitful workers, in any legal prerogative: 23 and in the service of Christ, and in all kinds of sufferings for his ministry, far superior.*

WOULD to God ye could bear with me a little in ^amy folly :¹ and indeed bear with ²me.

2 For I am ^bjealous over you with godly jealousy : for I have ^cespoused you to one husband, ^dthat I may present you ^eas a chaste virgin to Christ.

3 But I fear, lest by any means, as the ^fserpent beguiled Eve through his subtilty, so your minds should be ^gcorrupted from the simplicity that is in Christ.

¹ in a little piece of folly. *Wh.* ² ye do bear with. *A. V.*

^d See on 1 COR. i. 31.

^e PRO. xxvii. 2 : Let another man praise thee, and not thine own mouth : a stranger, and not thine own lips.

^f See on ROM. ii. 29.

CHAP. XI.

^a VER. 16. See on 2 COR. v. 13.

^b GAL. iv. 17, 18 : They zealously affect you, but not well. But it is good to be zealously affected always in a good thing.

^c ISA. lxii. 4 : Thou shalt no more be termed Forsaken—for the LORD delighteth in thee, and thy land shall be married. HOS. ii. 19, 20 : I will betroth thee unto me for ever ; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness : and thou shalt know the LORD. 1 COR. iv. 15 : In Christ Jesus I have begotten you through the Gospel.

^d See on HEB. xiii. 21.

^e LEV. xxi. 13 : He shall take a wife in her virginity.

^f See on 1 THES. iii. 5.

^g GAL. i. 6 : I marvel that ye are so soon removed from him

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or ^h another Gospel, which ye have not accepted, ye might well bear with *him*.³

5 For I suppose I was not a whit ¹ behind ⁴ the very chiefest apostles.

6 But though *I* be ^k rude ⁵ in speech, yet not ¹ in knowledge; but we have been throughly made ^m manifest among you in all things.

7 Have I committed an offence in ⁿ abasing

³ might do well to pardon me. *Ham.* with me. *A. V.* ⁴ I was nothing deficient of. *Pu.* ⁵ unskilful. *Dod. Pu.*

that called you into the grace of Christ unto another Gospel. *EPH.* vi. 24: Grace be with all them that love our Lord Jesus Christ in sincerity. *COL.* ii. 4, 8, 18: And this I say, lest any man should beguile you with enticing words. Beware lest any man spoil you through philosophy and vain deceit. Let no man beguile you of your reward. *1 TIM.* i. 3: As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine. *do.* iv. 1: Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. *HEB.* xiii. 9: Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace. *2 PET.* iii. 17: Beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

^h *GAL.* i. 7, 8: Which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed.

¹ *2 COR.* xii. 11. See on *1 COR.* xv. 10.

^k See on *1 COR.* i. 17.

¹ *2 COR.* ii. 14: Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. *EPH.* iii. 4: Whereby, when ye read, ye may understand my knowledge in the mystery of Christ.

^m *2 COR.* xii. 12. See on *2 COR.* iv. 2.

ⁿ *ACTS.* xviii. 3: And because he was of the same craft, he abode with them, and wrought: for by their occupation they

myself that ye might be exalted; because I have preached to you the Gospel of God freely?⁶

8 I robbed other churches, taking wages of *them*, to do you service.

9 And when I was present with you, and wanted, I was ^ochargeable to no man: for that which was lacking to me the ^pbrethren which came from Macedonia supplied: and in all *things* I have kept myself from being ^qburdensome unto you, and *so* will I keep *myself*.

10 ^rAs the truth of Christ is in me, ^sno man shall stop me of this boasting⁷ in the regions of Achaia.

11 Wherefore? ^tbecause I love you not? God knoweth.

12 But what I do, that I will do, ^uthat I may

⁶at free cost, *We*. ⁷Gr. this boasting shall not be stopped in me. *A. V.*

were tentmakers. 1 COR. ix. 6, 11, 12: Have we not power to forbear working? If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Nevertheless we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ. 2 COR. x. 1.

^o2 COR. xii. 13. See on ACTS, xviii. 3.

^pPHI. iv. 10, 15, 16: I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Now, ye Philippians, know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity.

^q2 COR. xii. 14, 16.

^rROM. ix. 1: I say the truth in Christ, I lie not.

^s1 COR. ix. 15: It were better for me to die, than that any man should make my glorying void.

^t2 COR. vi. 11: O ye Corinthians, our mouth is open unto you, our heart is enlarged. *do.* vii. 3: I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you. *do.* xii. 15.

^u1 COR. ix. 12: We—suffer all things, lest we should hinder the Gospel of Christ.

cut off occasion from them which desire occasion ; that wherein they glory, they may be found even as we.

13 For such *are* ^v false apostles, ^w deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel ; ^x for Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ^y mi-

^v ACTS, xv. 24 : Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law : to whom we gave no such commandment. ROM. xvi. 18 : For they that are such serve not our Lord Jesus Christ, but their own belly ; and by good words and fair speeches deceive the hearts of the simple. GAL. i. 7 : Which is not another ; but there be some that trouble you, and would pervert the Gospel of Christ. *do.* ii. 4 : And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage. *do.* vi. 12 : As many as desire to make a fair show in the flesh, they constrain you to be circumcised ; only lest they should suffer persecution for the cross of Christ. PHI. i. 15, &c : Some indeed preach Christ even of envy and strife ; and some also of good will, &c. 2 PET. ii. 1 : But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 1 JOHN, iv. 1 : Beloved, believe not every spirit, but try the spirits whether they are of God : because many false prophets are gone out into the world. REV. ii. 2 : Thou hast tried them which say they are apostles, and are not.

^w 2 COR. ii. 17 : For we are not as many, which corrupt the word of God : but as of sincerity, but as of God, in the sight of God speak we in Christ. PHI. iii. 2 : Beware of evil workers. TIT. i. 10, 11 : For there are many unruly and vain talkers and deceivers, specially they of the circumcision : whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

^x GEN. iii. 1, 5 : Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden ? For God doth know that in the

nisters also be transformed as the ministers of righteousness; whose ^a end shall be according to their works.

16 I say again, ^a Let no man think me a fool; if otherwise, yet as a fool receive ^b me, that I may boast myself a little.

17 That which ^b I speak, I speak *it* not after the Lord, but as it were foolishly, in this ^c confidence of boasting.

18 ^d Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, ^e seeing ye *your-selves* are wise.

20 For ye suffer, if a man bring you into ^f bond-

^b suffer. *A. V.*

day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. GAL. i. 8: Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. REV. xii. 9: And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

^y 2 COR. iii. 9: If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

^a PHI. iii. 19: Whose end is destruction.

^z Ver. 1. 2 COR. xii. 6, 11. See on 2 COR. v. 13.

^b See on 1 COR. vii. 6, 12.

^c 2 COR. ix. 4: If they of Macedonia come with me, and find you unprepared, we—should be ashamed in this same confident boasting.

^d PHI. iii. 3, 4: We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more.

^e 1 COR. iv. 10: We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

^f GAL. iv. 9: But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and

age, if a man ^e devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as ^b though we had ² been weak. Howbeit ⁱ whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they ^k Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool) ^l I *am* more; in labours more abundant, ^m in stripes above measure, in prisons more frequent, ⁿ in deaths oft.

24 Of the Jews five times received I ^o forty stripes save one.

25 Thrice was I ^p beaten with rods, once was I ^q stoned, thrice I ^r suffered shipwreck, a night and a day I have been in the deep;

^o as we also have. *Ham.*

beggarly elements, whereunto ye desire again to be in bondage? See on ACTS, xv. 10.

^e LUKE, xx. 47: Which devour widows' houses, and for a show make long prayers. ROM. xvi. 18: The words under ver. 13.

^b 2 COR. x. 10: His bodily presence is weak.

ⁱ PHI. iii. 4: If any other man thinketh that he hath whereof he might trust in the flesh, I more.

^k See on ROM. xi. 1.

^l 1 COR. xv. 10: By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain.

^m See on ACTS, ix. 16.

ⁿ See on ROM. viii. 36.

^o DEUT. xxv. 3: Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above the ~~se~~ with many stripes, then thy brother should seem vile un ~~to~~ thee.

^p ACTS, xvi. 22: The multitude rose up together again ~~st~~ them: and the magistrates rent off their clothes, and com ~~mand~~ manded to beat them.

^q ACTS, xiv. 19: The people—having stoned Paul, drew him ~~out~~ out of the city, supposing he had been dead.

^r ACTS, xxvii. 41: And falling into a place where two seas

26 *In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;*

27 *In weariness¹⁰ and painfulness,¹¹ in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.*

28 *Beside those things that are without, that*

¹⁰ labour. *Co. Ma. Cr. Bi. Rh. Dod. We. Pu.* ¹¹ toil. *Dod. We. fatigue. Pu.*

met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

* *ACTS, ix. 23, &c:* And after that many days were fulfilled, the Jews took counsel to kill him, &c. *do. xiii. 50:* But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. *do. xvii. 5:* But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. *do. xx. 3:* And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. *do. xxi. 31:* And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. *do. xxv. 3:* And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. *do. xxviii. 10, 11:* Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary. And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

* *ACTS, xiv. 5:* And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them. *do. xix. 23:* And the same time there arose no small stir about that way.

^u *ACTS, xx. 31:* Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. *2 COR. vi. 5:* In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings.

^v See on *1 COR. iv. 11.*

which cometh upon me daily, ^w the care of all the churches.

29 Who ^x is weak, and I am not weak? who is offended,¹² and I burn not?¹³

30 If I must needs ^y glory, I will glory of the things which concern mine infirmities.

31 ^a The God and Father of our Lord Jesus Christ, ^a which is blessed for evermore, knoweth that I lie not.

32 ^b In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me :

33 And through a window in a basket was I let down by the wall, and escaped his hands.

¹² fallen. *Br.* scandalized. *Ham.* ¹³ not on fire. *Ham. Pu.* am not fired. *Dod.*

^w ACTS, xv. 36, 40 : And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. *do.* xx. 18, &c : Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, &c. ROM. i. 14 : I am a debtor both to the Greeks, and to the Barbarians ; both to the wise, and to the unwise. COL. ii. 1 : I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh.

^x 1 COR. viii. 13 : If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. *do.* ix. 22 : To the weak became I as weak, that I might gain the weak.

^y 2 COR. xii. 5, 9, 10.

^a 2 COR. i. 23 : Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. GAL. i. 3 : Grace be to you and peace from God the Father, and from our Lord Jesus Christ. See on ROM. i. 9.

^a ROM. ix. 5 : Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever.

^b ACTS, ix. 24, 25 : But their laying await was known of Saul. And they watched the gates day and night to kill him.

CHAP. XII.

1 For commending of his apostleship, though he might glory of his wonderful revelations, 9 yet he rather chooseth to glory of his infirmities, 11 blaming them for forcing him to this vain boasting: 14 he promiseth to come to them again: but yet altogether in the affection of a father, 20 although he feareth he shall to his grief find many offenders, and public disorders there.

IT is ¹ not expedient for me doubtless to glory. I will ² come to visions and revelations of the Lord.

2 I knew ³ a man ^a in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one ^b caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into ^c paradise, and heard unspeakable words, which it is not lawful ^d for a man to utter.

5 Of such a one ^e will I glory: yet of myself I will not glory, ^d but in mine infirmities.

¹ But it is. *Ham.* ² Nevertheless I will. *Co. Dod. Gr. for I will. A. V.* ³ I know. *Ham.* ⁴ possible. *A. V.* ⁵ such manner of things. *Wt.*

The disciples took him by night, and let him down by the wall in a basket.

CHAP. XII.

^a ROM. xvi. 7: Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me. 2 COR. v. 17: Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. GAL. i. 22: And was unknown by face unto the churches of Judæa which were in Christ.

^b ACTS, xxii. 17: And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance.

^c LUKE, xxiii. 43: And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. REV. ii. 7: He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

^d 2 COR. xi. 30. See on 1 COR. ii. 3.

6 For though I would desire to ^eglory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of ⁶the revelations, there was given to me a ^fthorn in the flesh, the ^gmessenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I ^hbesought the Lord thrice, that it might depart from me.

9 And he said unto me, My ⁱgrace is sufficient for thee: for my strength is ^kmade perfect in weakness. Most gladly therefore will I rather glory in my ^linfirmities, ^mthat the power of Christ may rest upon ⁿme.

⁶ greatness of. *Rh.* ⁷ dwell in. *Co. Ma. Cr. Bi. Rh.*

^e 2 COR. x. 8: Though I should boast somewhat more of our authority—I should not be ashamed. *do.* xi. 16.

^f EZEK. xxviii. 24: There shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord GOD. GAL. iv. 13, 14: Ye know how through infirmity of the flesh I preached the Gospel unto you at the first. My temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

^g JOB, ii. 7: So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. LUKE, xiii. 16: And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

^h DEUT. iii. 23, &c: I besought the LORD at that time ^e, saying, O Lord, &c. MAT. xxvi. 44: He left them, and went away again, and prayed the third time, saying the same words.

ⁱ See on 1 COR. x. 13.

^k ISA. xl. 29: He giveth power to the faint; and to the ^mthat have no might he increaseth strength.

^l VER. 5. 2 COR. xi. 30.

^m 1 PET. iv. 14: If ye be reproached for the name of Christ,

10 Therefore I take ⁿ pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: ^o for when I am weak, then am I strong.

11 I am become a ^p fool in glorying; ye have compelled me: for I ought to have been commended of you: for ^q in nothing am I behind the very chiefest apostles, though ^r I be nothing.

12 Truly the ^s signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

ⁿ See on ACTS, v. 41.

^o 2 COR. xiii. 4.

^p 2 COR. xi. 1, 16, 17.

^q 2 COR. xi. 5: GAL. ii. 6—8: Who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed to be somewhat in conference added nothing to me: but contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter; (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles.)

^r LUKE, xvii. 10: So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. 1 COR. iii. 7: So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. *do.* iv. 9: I think that God hath set forth us the apostles last, as it were appointed to death. *do.* xv. 8, 9: Last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God. EPH. iii. 8: Unto me, who am less than the least of all saints, is this grace given. 1 TIM. i. 13, 15: Who was before a blasphemer, and a persecutor. Christ Jesus came into the world to save sinners; of whom I am chief.

^s ROM. xv. 18, 19: I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God. See on 2 COR. iv. 2.

13 'For what is it wherein you were inferior to other churches, except *it be* that I myself was not ^uburdensome to you? forgive me ^vthis wrong.

14 Behold, the ^wthird time I am ready to come to you; and I will not be burdensome to you: for ^xI seek not your's, but you: ^yfor the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and ^zbe spent ^afor you; ^bthough the ^bmore abundantly I love you, the less I be loved.

^g Gr. for your souls. *A. V.*

^t 1 COR. i. 7: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.

^u 1 COR. ix. 12: If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ. See on ACTS, xviii. 3.

^v 2 COR. xi. 7.

^w 2 COR. xiii. 1.

^x 1 COR. x. 33: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. 1 THESS. ii. 8: So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us. See on ACTS, xviii. 3, and *do* xx. 33.

^y 1 COR. iv. 14, 15: I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the Gospel.

^z JOHN, x. 11: The good shepherd giveth his life for the sheep. PHI. ii. 17: Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. 1 THESS. ii. 8: Being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us.

^a 2 COR. i. 6: Whether we be afflicted, it is for your consolation and salvation. COL. i. 24: Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the Church. 2 TIM. ii. 10: I endure all things for the elect's sake.

^b 2 COR. vi. 12, 13: Ye are not straitened in us, but ye are

16 But be it so, I did not ^eburden you : nevertheless, being crafty, I caught you with guile.

17 Did I make a ^dgain of you ⁹ by any of them whom I sent unto you ?

18 I desired ¹⁰ Titus, and with *him* I sent a brother. Did ^eTitus make a gain of you ? walked we not in the same spirit ? *walked we* not in the same steps ?

19 ^fAgain, think ye that we excuse ourselves unto you ? we speak ^gbefore God in Christ : but *we do* all things, dearly beloved, for your ^hedifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be ⁱfound unto you such as ye ¹¹would not : lest *there be* debates,¹² envyings, wraths, strifes, ^kbackbitings, whisperings, swellings, tumults :

21 *And* lest, when I come again, my God ^lwill humble me among you, and *that* I shall

^e Did I make a prey of you ? *Dod.* ¹⁰ persuaded, or besought. *Haw.*
¹¹ *I. Ma.* ¹² contention. *Dod.*

strained in your own bowels. Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.

^c 2 COR. xi. 9.

^d See on ACTS, xx. 33.

^e 2 COR. viii. 6, 16, 18, 22.

^f 2 COR. v. 12 : We commend not ourselves again unto you.

^g 2 COR. xi. 31. See on ROM. i. 9.

^h See on ROM. xiv. 19.

ⁱ 2 COR. xiii. 2, 10. See on 2 COR. i. 23.

^k LEV. xix. 16 : Thou shalt not go up and down as a tale-bearer among thy people. PS. xv. 3 : He that backbiteth not with his tongue [*shall abide in the tabernacle of the Lord*]. DO. l. 20 : Thou sittest and speakest against thy brother ; thou slanderest thine own mother's son. DO. ci. 5 : Whoso privily slandereth his neighbour, him will I cut off. PRO. x. 18 : He that uttereth slander is a fool. DO. xxv. 23 : The north wind driveth away rain : so doth an angry countenance a backbiting tongue. ROM. i. 30 : Backbiters, haters of God, spiteful.

^l 2 COR. ii. 1, 4 : But I determined this with myself, that I

bewail many ^m which have sinned already,¹³ and have not repented of the uncleanness and ⁿ fornication and lasciviousness which they have committed.

CHAP. XIII.

1 *He threateneth severity, and the power of his apostleship against obstinate sinners: 5 and advising them to a trial of their faith, 7 and to a reformation of their sins before his coming, 11 he concludeth his epistle with a general exhortation and a prayer.*

THIS is the ^a third time I am coming to you. In the mouth of ^b two or three witnesses shall every word be established.

2 I ^c told you before, and foretell you, as if I were present, the ^d second time; and being absent now I write to them which ^e heretofore have sinned, and to all other, that, if I come again, ^f I will not spare:

3 Since ye seek a proof of Christ ^g speaking

¹³ before. *Pu.*

would not come again to you in heaviness. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

^m 2 COR. xiii. 2: REV. ii. 21: And I gave her space to repent of her fornication; and she repented not.

ⁿ 1 COR. v. 1: It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

CHAP. XIII.

^a 2 COR. xii. 14.

^b NUMB. xxxv. 30: Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die. See on MAT. xviii. 16.

^c 2 COR. x. 2: I beseech you, that I may not be bold when I am present.

^d 2 COR. i. 15: In this confidence I was minded to come unto you before, that ye might have a second benefit.

^e 2 COR. xii. 21.

^f See on 2 COR. i. 23.

^g MAT. x. 20: It is not ye that speak, but the Spirit of your Father which speaketh in you. 1 COR. v. 4: In the

in me, which to you-ward is not weak, but is mighty ^h in you.¹

4 For though he was crucified ⁱ through weakness, yet he ^k liveth by the power of God. For ¹ we also are weak in him,² but we shall live with him by the power of God toward you.

5 ^m Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, ⁿ how that Jesus Christ is in you,³ except ye be ^o reprobates?⁴

¹ among you. *Ham.* ² with him. *A. V.* ³ among you. *Ham.* ⁴ disapproved. *Dod.*

name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ. 2 COR. ii. 10 : To whom ye forgive any thing, I forgive also : for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ.

^h 1 COR. ix. 2 : If I be not an apostle unto others, yet doubtless I am to you : for the seal of mine apostleship are ye in the Lord.

ⁱ PHI. ii. 7, 8 : But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men ; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 1 PET. iii. 18 : Being put to death in the flesh, but quickened by the Spirit.

^k ROM. vi. 4 : We are buried with him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

¹ 2 COR. x. 3, 4 : Though we walk in the flesh, we do not war after the flesh : (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.)

^m See on 1 COR. xi. 28.

ⁿ ROM. viii. 10 : And if Christ be in you, the body is dead because of sin ; but the Spirit is life because of righteousness. GAL. iv. 19 : My little children, of whom I travail in birth again until Christ be formed in you.

^o 1 COR. ix. 27 : But I keep under my body, and bring it into subjection : lest that by any means, when I have preached to others, I myself should be a castaway. 2 TIM. iii. 8 : Now as Jannes and Jambres withstood Moses, so do these also resist the truth : men of corrupt minds, reprobate concerning the faith.

6 But I trust⁵ that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest,⁶ ^p though we be as reprobates.

8 For^a we can do nothing against the truth, but for the truth.

9 For we are glad,⁷ when we are ^r weak, and ye are strong: and this also we wish,⁸ *even* your ^s perfection.

10 Therefore I ^t write these things being absent, lest being present ^u I should use sharpness, ^v according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be ^w perfect, be of good comfort, be of ^x one mind, ^y live in peace; and the God of love and ^z peace shall be with you.

⁵ hope. *Rh. Pu.* ⁶ good. *Wi. Co. Rh. We.* ⁷ rejoice. *Pu.* ⁸ pray for. *Rh.*

^p 2 COR. vi. 9: As unknown, and yet well known; as dying, and, behold, we live.

^a PRO. xxi. 30: There is no wisdom nor understanding nor counsel against the LORD.

^r 2 COR. xii. 5, 9, 10. See on 1 COR. ii. 3.

^s 1 THESS. iii. 10: Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? HEB. vi. 1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.

^t See 2 COR. xii. 21. See on 2 COR. i. 23.

^u TIT. i. 13: Rebuke them sharply, that they may be sound in the faith.

^v 2 COR. x. 8: Our authority, which the Lord hath given us for edification, and not for your destruction.

^w See on ver. 9.

^x See on JOHN, xvii. 11.

^y See on MARK, ix. 50.

^z See on ROM. xv. 33.

12 ^a Greet one another with an holy kiss.

13 All the saints salute you.

14 ^b The grace ⁹ of the Lord Jesus Christ, and the love of God, and ^c the communion of the Holy Ghost, *be* with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

⁹ favour. *Dod.*

^a See on ROM. xvi. 16.

^b ROM. xvi. 24: The grace of our Lord Jesus Christ be with you all. Amen.

^c PHI. ii. 1: If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit.

THE EPISTLE OF PAUL THE APOSTLE TO THE Galatians.

—◆—

ST. PAUL preached in Galatia in the year 51 (ACTS, xvi. 6), and, afterwards, in 53, or 54 (ACTS, xviii. 23); and he found there considerable churches. Not long after St. Paul had converted the Galatians to the belief of the Gospel, some Judaizing Christians endeavoured, with considerable success, to persuade them of the necessity of being circumcised, and of observing the law of Moses. The object of this epistle was to counteract the impression made by these false teachers, and to re-establish the Galatians in the true Christian faith and practice. It is generally believed this epistle was written from Corinth or Ephesus in the latter part of A. D. 52, or the beginning of the following year.

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CHAP. I.

6 *He wondereth that they have so soon left him and the Gospel; 8 and accurseth those that preach any other Gospel than he did: 11 he learned the Gospel not of men, but of God: 14 and showeth what he was before his calling, 17 and what he did presently after it.*

A. D. 58. PAUL, an apostle, (^a not of ¹ men, neither by man, ^b but by Jesus Christ, and God the Father, who ^c raised him from the dead; ²)

2 And all the brethren ^d which are with me, ^e unto the churches of Galatia :

3 ^f Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

4 Who ^g gave himself for our sins, that ye

¹ from. *Ham. Pu.*

² from death. *Ma. Cr.*

CHAP. I.

^a Ver. 11, 12.

^b ACTS, ix. 6, 15 : And he trembling and astonished said, Lord, what wilt thou have me to do ? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. But the Lord said unto him, Go thy way : for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. *do.* xxii. 10, 15, 21 : And I said, What shall I do, Lord ? And the Lord said unto me, Arise, and go into Damascus ; and there it shall be told thee of all things which are appointed for thee to do. For thou shalt be his witness unto all men of what thou hast seen and heard. And he said unto me, Depart : for I will send thee far hence unto the Gentiles. *do.* xxvi. 16 : But rise, and stand upon thy feet : for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee. *TIT.* i. 3 : Which [word] is committed unto me according to the commandment of God our Saviour.

^c See on ACTS, ii. 24.

^d *PHI.* ii. 22 : He [*Timotheus*] hath served with me in the Gospel. *do.* iv. 21 : The brethren which are with me greet you.

^e ACTS, xvi. 6 : Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia. *do.* xviii. 23 : And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples. *1 COR.* xvi. 1 : As I have given order to the churches of Galatia, even so do ye.

^f *2 JOHN*, 3 : Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. See on *ROM.* i. 7.

^g See on *ROM.* iv. 25.

might deliver us ^b from this present ⁱ evil world, according to the will of God and our Father :³

5 To whom *be* glory for ever and ever. Amen

6 I marvel that ye are so soon removed ^a ^b from him that called you into the grace of Christ unto another Gospel :

7 ¹ Which is not another ; but there be some that ^m trouble you, and would pervert ⁵ the Gospel of Christ.

³ our God and Father. *Rh. Ham.* ^a turned. *Co. Ma Cr. Bi.* fallen. *Br.* transferred. *Rh.* carried away. *Pu.* ⁵ will invert. *Rh.*

¹ ISA. LXV. 17 : Behold, I create new heavens and a new earth. JOHN, XV. 19 : Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. *do.* xvii. 14 : I have given them thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world. *ERN.* i. 21 : Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come. *HEB.* ii. 5 : For unto the angels hath he not put in subjection the world to come, wherof we speak. *do.* vi. 5 : Have tasted the good word of God, and the powers of the world to come. 2 *PET.* iii. 13 : We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 1 *JOHN*, v. 19 : We know that we are of God, and the whole world lieth in wickedness.

¹ 1 *JOHN*, ii. 16 : For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

² *GAL.* v. 4, 7, 8 : Christ is become of no effect unto you, whosoever of you are justified by the law : ye are fallen from grace. Ye did run well ; who did hinder you that ye should not obey the truth ? This persuasion cometh not of him that calleth you.

¹ 2 *COR.* xi. 4 : If he that cometh preacheth another Jesus— or another Gospel.

² *ACTS*, xv. 1, 2, 24 : Certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small disputation and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. We have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and

8 But though we, or an ^a angel from heaven, preach any other Gospel unto you than that which we have preached unto you, ^o let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other Gospel unto you ^p than that ye have received, let him be accursed.

10 For do I now ^a persuade ^o men, or God? or ^r do I seek to please men? for if I yet pleased men,⁷ I should not be the servant of Christ.

^o solicit the favour of. *Dod.* ^r if I studied to please men. *Ma.*

keep the law. *do.* xvii. 6 : They drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also. 2 COR. ii. 17 : For we are not as many, which corrupt the word of God : but as of sincerity, but as of God, in the sight of God speak we in Christ. *do.* xi. 13 : For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. GAL. v. 10, 12 : He that troubleth you shall bear his judgment, whosoever he be. I would they were even cut off which trouble you.

^a 2 COR. xi. 14 : Satan himself is transformed into an angel of light.

^o 1 COR. xvi. 22 : If any man love not the Lord Jesus Christ, let him be Anathema.

^p DEUT. iv. 2 : Ye shall not add unto the word which I command you, neither shall ye diminish ought from it. *do.* xii. 32 : What thing soever I command you, observe to do it : thou shalt not add thereto, nor diminish from it. PRO. xxx. 6 : Add thou not unto his words, lest he reprove thee, and thou be found a liar. REV. xxii. 18 : If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

^r 1 SAM. xxiv. 7 : So David stayed his servants with these words, and suffered them not to rise against Saul. MAT. xxviii. 14 : And if this come to the governor's ears, we will persuade him, and secure you. 1 JOHN, iii. 9 : Whosoever is born of God doth not commit sin ; for his seed remaineth in him : and he cannot sin, because he is born of God.

^r 2 COR. xii. 19 : Again, think ye that we excuse ourselves unto you? we speak before God in Christ : but we do all things, dearly beloved, for your edifying. 1 THESS. ii. 4 : As we were allowed of God to be put in trust with the Gospel, even so we speak ; not as pleasing men, but God, which trieth

11 'But I certify you, brethren, that the Gospel which was preached of me is not after man.⁸

12 For I neither ^treceived it of man, neither was I taught *it*, but by the ^urevelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion,⁹ how that beyond measure I ^vpersecuted the Church of God, and wasted it:¹⁰

14 And profited¹¹ in the Jews' religion above many my equals¹² in mine own nation, ^wbeing more exceedingly zealous of the ^xtraditions of my fathers.

⁸ according to man. *Rh. Ham. Pu.* ⁹ Judaism. *Rh.* ¹⁰ spoiled it. *Co. Ma. Cr. Bi.* ¹¹ proceeded. *Pu.* ¹² Gr. my equals in years. *A. V.*

our hearts. JAMES, iv. 4: Whosoever therefore will be a friend of the world is the enemy of God.

⁸ 1 COR. xv. 1: Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand.

^t Ver. 1. 1 COR. xv. 1—3: Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received.

^u EPH. iii. 3: By revelation he made known unto me the mystery.

^v See on ACTS, viii. 3.

^w ACTS, xxii. 3: And was zealous toward God, as ye all are this day. *do.* xxvi. 9: I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. PHI. iii. 6: Concerning zeal, persecuting the Church; touching the righteousness which is in the law, blameless.

^x JER. ix. 14: But have walked after the imagination of their own heart—which their fathers taught them. MAT. xv. 2: Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. MARK, vii. 5: Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

15 But when it pleased God, who ^y separated me from my mother's womb, and called *me* by his grace,

16 To ^z reveal his Son in ¹³ me, that I might ^a preach him among the heathen ; immediately I conferred not with ^b flesh and blood :

17 Neither went I up to Jerusalem to them which were apostles before me ; but I went into Arabia, and returned again unto Damascus.

¹³ by. *Ham. to. Whit.*

^y ISA. xlix. 1, 5 : Listen, O isles, unto me ; and hearken, ye people, from far ; The LORD hath called me from the womb ; from the bowels of my mother hath he made mention of my name. And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. JER. i. 5 : Before I formed thee in the belly I knew thee ; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. ACTS, ix. 15 : But the Lord said unto him, Go thy way : for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. *do.* xiii. 2 : As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. *do.* xxii. 14, 15 : And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. ROM. i. 1 : Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God.

^z 2 COR. iv. 6 : God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

^a See on ACTS, ix. 15.

^b MAT. xvi. 17 : Flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 1 COR. xv. 50 : Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. 2 COR. v. 16 : Wherefore henceforth know we no man after the flesh : yea, though we have known Christ after the flesh, yet now henceforth know we him no more. EPH. vi. 12 : We wrestle not against flesh and blood, but against principalities.

18 Then after three years ^c I went up ¹⁴ to Jerusalem to see Peter, and abode with him fifteen days.

19 But ^d other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, ^e before God, I lie not.

21 ^f Afterwards I came into the regions of Syria and Cilicia ;

22 And was unknown by face ¹⁵ unto the churches of Judæa which ^g were in Christ :

23 But they had ^h heard only, That he which persecuted us in times past now preacheth the faith which once ¹⁶ he destroyed.

24 And they ⁱ glorified God in me. ¹⁷

¹⁴ returned. *A. V.* ¹⁵ by sight. *Rh.* ¹⁶ before. *Ma. Cr. Gen.* ¹⁷ for me. *Pu.*

^c ACTS, ix. 26 : When Saul was come to Jerusalem, he assayed to join himself to the disciples.

^d MARK, vi. 3 : Is not this the carpenter, the son of Mary, the brother of James, and Joses ? 1 COR. ix. 5 : And as the brethren of our Lord, and Cephas.

^e See on ROM. i. 9.

^f ACTS, ix. 30 : They brought him down to Cæsarea, and sent him forth to Tarsus.

^g ROM. xvi. 7 : Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me. 1 THESS. i. 1 : Unto the church of the Thessalonians, which is in God the Father and in the Lord Jesus Christ. *do.* ii. 14 : Ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus. ROM. xvi. 7 : Salute Andronicus and Junia—who also were in Christ before me.

^h ACTS, ix. 13, 26 : Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem. And when Saul was come to Jerusalem, he assayed to join himself to the disciples : but they were all afraid of him, and believed not that he was a disciple. See 1 TIM. i. 13—16.

ⁱ ACTS, xxi. 19, 20 : And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord.

CHAP. II.

¹ He showeth when he went up again to Jerusalem, and for what purpose; ³ and that Titus was not circumcised; ¹¹ and that he resisted Peter, and told him the reason. ¹⁴ why he and others, being Jews, do believe in Christ to be justified by faith, and not by works: ²⁰ and that they live not in sin, who are so justified.

THEN fourteen years after ^a I went up again to Jerusalem with Barnabas, and took Titus with me also.

² And I went up by ^b revelation, and ^c communicated unto them that Gospel which I preach among the Gentiles, but privately ¹ to them which were of reputation, lest by any means ^d I should run, or had run, in vain.

³ But neither ² Titus, who was with me, being a Greek, was compelled to be circumcised:

⁴ And that because of ^e false brethren unawares brought in, ³ who came in privily to spy

¹ severally. *A. V.* ² not so much as. *Ham.* ³ insinuating themselves. *Ham.*

CHAP. II.

^a ACTS, xv. 2: They determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

^b ACTS, xiii. 2: The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. *do.* xvi. 10: After he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them. *do.* xix. 21: Paul purposed in the spirit—to go to Jerusalem.

^c ACTS, xv. 12: Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

^d See on 1 COR. ix. 24.

^e ACTS, xv. 1. 24: And certain men which came down from Judæa taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment. 2 COR. xi. 26: In perils among false brethren.

out our ^fliberty which we have in Christ Jesus, ^gthat they might bring us into bondage :

5 To whom we gave place by subjection,⁴ no, not for an hour ; that the ^htruth of the Gospel might continue with you.

6 But of those who ⁱseemed to be somewhat,⁵ whatsoever they were, it maketh no matter to me : God ^kaccepteth no man's person :⁶ for they who seemed *to be somewhat* in conference ^ladded⁷ nothing to me :

7 But contrariwise, when they saw ^mthat the

⁴ submission. *Ham.* ⁵ seemed to be great. *Co. Ma. Gen.* ⁶ for God looketh not on the outward appearance of men. ⁷ did communicate. *Ham.*

^f GAL. iii. 25.

^g 2 COR. xi. 20 : For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself. GAL. iv. 3, 9 : Even so we, when we were children, were in bondage under the elements of the world. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage ? *do.* v. 1, 13 : Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Brethren, ye have been called unto liberty ; only use not liberty for an occasion to the flesh.

^h Ver. 14. GAL. iii. 1 : *do.* iv. 16 : Am I therefore become your enemy, because I tell you the truth ? 1 TIM. vi. 21 : Which some professing have erred concerning the faith. 2 TIM. ii. 18 : Who concerning the truth have erred, saying that the resurrection is passed already. *do.* iii. 7 : Ever learning, and never able to come to the knowledge of the truth. *do.* iv. 4 : They shall turn away their ears from the truth, and shall be turned unto fables. TIT. i. 1, 14 : Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth.—Not giving heed to Jewish fables, and commandments of men, that turn from the truth. *The Gospel is called the truth in divers other places.* See on 2 JOHN, 1.

ⁱ See on 1 COR. viii. 2.

^k See on ACTS, x. 34.

^l 2 COR. xii. 11 : In nothing am I behind the very chiefest apostles, though I be nothing.

^m See on ACTS, ix. 15.

Gospel of the uncircumcision was ⁿ committed unto me, as *the Gospel of the circumcision was* unto Peter ;

8 (For he that wrought effectually in Peter to ⁸ the apostleship of the circumcision, ^o the same was ^p mighty in me toward ⁹ the Gentiles :))

9 And when James, Cephas, and John, who seemed to be ¹⁰ ^q pillars, perceived the ^r grace that was given unto me, they gave to me and Barnabas the right hands of fellowship ; that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor ; ^s the same which I also was forward ¹¹ to do.

11 But when ^t Peter ¹² was come to Antioch, I

⁸ for. *Pu.* ⁹ for. *Pu.* ¹⁰ undoubtedly were. *We.* ¹¹ diligent. *Co Ma. Cr. Bi. Gen. careful. Rh. Pu.* ¹² Cephas. *Rh. We.*

ⁿ 1 COR. ix. 17 : A dispensation of the Gospel is committed unto me. 1 THESS. ii. 4 : As we were allowed of God to be put in trust with the Gospel, even so we speak. 1 TIM. i. 11 : According to the glorious Gospel of the blessed God, which was committed to my trust. TIT. i. 3 : [*God*] hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour.

^o COL. i. 29 : Whereunto I also labour, striving according to his working, which worketh in me mightily. GAL. i. 16. See on ACTS, ix. 15.

^p GAL. iii. 5.

^q MAT. xvi. 18 : Thou art Peter, and upon this rock I will build my Church ; and the gates of hell shall not prevail against it. EPH. ii. 20 : And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. REV. xxi. 14 : The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

^r ROM. xii. 6 : Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith. See on ROM. i. 5.

^s See on ACTS, xi. 29.

^t ACTS, xv. 35 : Paul and Barnabas continued in Antioch.

withstood him to the face,¹³ because he was to be blamed.

12 For before that certain came from James, he did ^u eat with the Gentiles : but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him ; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the ^v truth of the Gospel, I said unto Peter ^w before *them* all, If thou, being a ^x Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews ?

15 We *who are* ^y Jews by nature, and not ^z sinners of the Gentiles,

¹³ openly. *Cr.*

^u ACTS, x. 28 : [*Peter*] said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation ; but God hath showed me that I should not call any man common or unclean. *do.* xi. 3 : Thou wentest in to men uncircumcised, and didst eat with them.

^v See on ver. 5.

^w 1 TIM. v. 20 : Them that sin rebuke before all, that others also may fear.

^x See on ver. 12.

^y ACTS, xv. 10, 11 : Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear ? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

^z MAT. ix. 11 : Why eateth your Master with Publicans and sinners ? EPH. ii. 3, 12 : Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

16 ^a Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law : for ^b by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found ^c sinners, is therefore Christ the minister of sin ? God forbid.¹⁴

18 For if I build again the things which I destroyed,¹⁵ I make myself a transgressor.¹⁶

19 For I ^d through the law am ^e dead to the law, that I might ^f live unto God.

20 I am ^g crucified with Christ : nevertheless I ^h live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh I live by the faith of the Son of God, ⁱ who loved me, and gave himself for me.

¹⁴ by no means. *Wh.* ¹⁵ Gr. dissolved. *Co.* ¹⁶ a prevaricator. *Rh.*

^a See on ROM. iv. 4.

^b GAL. iii. 11. See on ACTS, xiii. 39.

^c ROM. vi. 1, 2 : What shall we say then ? Shall we continue in sin, that grace may abound ? God forbid. 1 JOHN, iii. 8, 9 : He that committeth sin is of the devil ; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that ye might destroy the works of the devil. Whosoever is born of God doth not commit sin ; for his seed remaineth in him : and he cannot sin, because he is born of God.

^d ROM. viii. 2 : The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

^e See on ROM. vi. 2, 14.

^f HEB. ix. 14 : How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God ? See on ROM. vi. 11.

^g See on ROM. vi. 2.

^h See on ROM. vi. 11.

ⁱ JOHN, x. 11 : I am the good shepherd : the good shepherd giveth his life for the sheep. GAL. i. 4. See on ROM. iv. 25.

21 I do not frustrate ¹⁷ the grace of God: for ^k if righteousness come by the law, then Christ is dead in vain.

CHAP. III.

1 He asketh what moved them to leave the faith, and hang upon the law? 6 they that believe are justified, 9 and blessed with Abraham: 10 and this he showeth by many reasons.

O ^a Foolish ¹ Galatians, ^b who hath bewitched ² you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, ^c Received

¹⁷ cast away. *Wi. Co. Rh.* despise. *Ma. Cr.* reject. *Bi.* abrogate. *Gen.* abolish. *Pu.* ¹ senseless. *Rh.* thoughtless. *We.* unwise. *Pu.* ² deceived. *Wi.*

^k ROM. xi. 6: If by grace, then it is no more of works: otherwise grace is no more grace. GAL. iii. 21: If there had been a law given which could have given life, verily righteousness should have been by the law. *do.* v. 4: Christ is become of none effect unto you, whosoever of you are justified by the law. HEB. vii. 11, 18, 19: If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another Priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect. *do.* viii. 7: For if that first covenant had been faultless, then should no place have been sought for the second.

CHAP. III.

^a MAT. vii. 26: And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand.

^b GAL. ii. 14: *do.* iv. 9, 16: *do.* v. 7: Ye did run well; who did hinder you that ye should not obey the truth?

^c Ver. 14. ACTS, ii. 38: Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. *do.* viii. 15: [*Peter and John*] prayed for them, that they might receive the Holy Ghost. *do.* x. 47: Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? *do.* xv. 8: God—giving them the Holy Ghost, even as he did unto us. ЕРН. i. 13: In whom ye also trusted, after that ye heard the word of truth, the Gospel of

ye the Spirit by the works of the law, or by the^d hearing^a of faith?

3 Are ye so foolish? ^ehaving begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye ^fsuffered so many⁴ things in vain? if *it be* yet in vain.

5 He therefore that ^gministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing⁵ of faith?

6 Even as Abraham ^hbelieved God, and it was accounted⁶ to him for righteousness.

7 Know ye therefore that ⁱthey which are of faith, the same are the children of Abraham.

^apreaching. *Co. Ma. Cr.* ⁴so great. *A. V.* ⁵preaching. *Co. Ma. Cr.* ⁶ascribed. *Ma. Cr. Bi.* imputed. *A. V.* reputed. *Rh.*

your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise. HEB. vi. 4: Were made partakers of the Holy Ghost.

^dROM. x. 16, 17: Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God.

^eGAL. iv. 9, 21: *do.* vi. 12: As many as desire to make a fair show in the flesh, they constrain you to be circumcised. HEB. vii. 16: Who is made, not after the law of a carnal commandment, but after the power of an endless life. *do.* ix. 10: Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

^fHEB. x. 35, 36: Cast not away therefore your confidence which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. ²JOHN, 8: Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

^g2 COR. iii. 8: How shall not the ministration of the spirit be rather glorious?

^hSee on ROM. iv. 3, 9, 21, 22.

ⁱJOHN, viii. 39: They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. See on LUKE, xix. 9.

8 And the ^k Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel⁷ unto Abraham, *saying*, ¹ In thee shall all nations be blessed.

9 So ^m then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under ⁸ the curse: for it is written, ⁿ Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified ^o by the law in the sight of God, *it is evident*: for, ^p The just shall live by faith.

12 And the ^q law is not of faith: but, ^r The man that doeth them shall live in them.⁹

⁷ declared before the glad tidings. *We.* ⁸ are subject to. *Cr.* ⁹ by them. *Pu.*

^k Ver. 22. ROM. ix. 17: The Scripture saith unto Pharaoh.

¹ See on ACTS, iii. 25.

^m GAL. iv. 28.

ⁿ DEUT. xxvii. 26: Cursed be he that confirmeth not all the words of this law to do them. JER. xi. 3: Thus saith the LORD God of Israel; Cursed be the man that obeyeth not the words of this covenant. MAT. v. 19: Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.

^o See on GAL. ii. 16.

^p See on ROM. i. 17.

^q NEH. ix. 29: They dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, which if a man do, he shall live in them. ROM. iv. 4, 5: To him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. *do.* x. 5, 6: Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? *do.* xi. 6: If by grace, then is it no more of works: otherwise grace is no more grace.

^r See on LUKE, x. 28.

13 * Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, † Cursed is every one that hangeth on a tree :

14 † That the blessing of Abraham might come on the Gentiles through Jesus Christ ; that we might receive the † promise of the Spirit through faith.

15 Brethren, I speak after the manner of men ; † Though *it be* but a man's covenant,¹⁰ yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now to † Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is † Christ.

17 And this I say, *that* the covenant, that

¹⁰ testament. *A. V.*

* See GAL. iv. 5. See on 2 COR. v. 21.

† DEUT. xxi. 23 : He that is hanged is accursed of God.

† ROM. iv. 9, 16 : Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also ? for we say that faith was reckoned to Abraham for righteousness. Therefore it is of faith, that it might be by grace ; to the end the promise might be sure to all the seed ; not to that only which is of the law, but to that also which is of the faith of Abraham ; who is the father of us all.

† See on ACTS, ii. 17, 33.

* HEB. ix. 17 : A testament is of force after men are dead : otherwise it is of no strength at all while the testator liveth.

* Ver. 8. GEN. xii. 3, 7 : And I will bless them that bless thee, and curse him that curseth thee : and in thee shall all families of the earth be blessed. And the LORD appeared unto Abram, and said, Unto thy seed will I give this land : and there builded he an altar unto the LORD, who appeared unto him. do. xvii. 7 : I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

† 1 COR. xii. 12 : As the body is one, and hath many members, and all the members of that one body, being many, are one body : so also is Christ.

was confirmed before of God in Christ, the law, which was ^z four hundred and thirty years after, cannot disannul, that it should ^a make the promise of none effect.

18 For ^b if the inheritance *be* of the law, ^c *it is* no more of promise : but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law ? It was ^d added because of transgressions, till ^e the seed should come to whom the promise was made ; *and it was* ^f ordained¹¹ by angels in the hand of a ^g mediator.

¹¹ given. *Co.* attended upon. *Br.* delivered. *Ham.* disposed. *Pu.*

^z See on ACTS, vii. 6.

^a VER. 21. ROM. iv. 13, 14 : The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

^b ROM. viii. 17 : If children, then heirs ; heirs of God, and joint-heirs with Christ.

^c ROM. iv. 14 : If they which are of the law be heirs, faith is made void, and the promise made of none effect.

^d 1 TIM. i. 9 : Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient. See on ROM. iv. 15.

^e VER. 16.

^f ACTS, vii. 53 : Who have received the law by the disposition of angels, and have not kept it. HEB. ii. 2 : For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward.

^g EXOD. xx. 19—22 : And they said unto Moses, Speak thou with us, and we will hear : but let not God speak with us, lest we die. And Moses said unto the people, Fear not : for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was. And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. See DEUT. v. 5, 22, 23, 27, 31 : JOHN, i. 17 : The law was given by Moses. ACTS, vii. 38 : This is he [Moses] that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our

20 Now a mediator is not *a mediator* of one, but ^h God is one.

21 ⁱIs the law then against the promises of God? God forbid: ^kfor if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But ^lthe Scripture hath concluded ^mall under sin, ⁿthat the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore ^othe law was our schoolmaster

fathers: who received the lively oracles to give unto us. See on 1 TIM. ii. 5.

^hDEUT. vi. 4: Hear, O Israel: The LORD our God is one LORD. ROM. iii. 29, 30: Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

ⁱMAT. v. 17: Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil.

^kGAL. ii. 21.

^lVer. 8.

^mSee on ROM. iii. 9, 19, 23.

ⁿROM. iv. 11, 12, 16: And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.

^oMAT. v. 17: The words under ver. 21. ROM. x. 4: For Christ is the end of the law for righteousness to every one that believeth. COL. ii. 17: Which are a shadow of things to come; but the body is of Christ. HEB. ix. 9, 10: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood

to bring us unto Christ, ^p that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the ^q children of God by faith in Christ Jesus.

27 For as many of you as have been ^r baptized into Christ have ^s put on Christ.

28 There is neither ^t Jew nor Greek,¹² there is neither bond nor free, there is neither male nor female: for ye are all ^u one in Christ Jesus.

29 And ^v if ye be Christ's, then are ye Abraham's seed, and ^w heirs according to the promise.

¹² Gentile. *Ma.*

only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

^p See on ACTS, xiii. 39.

^q See on ROM. viii. 14—16.

^r ROM. vi. 3: Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

^s See on ROM. xiii. 14.

^t See on ACTS, x. 35.

^u JOHN, x. 16: And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. *do.* xvii. 20, 21: Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. EPH. ii. 14—16: He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. *do.* iv. 4, 15: There is one body, and one Spirit, even as ye are called in one hope of your calling. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.

^v Ver. 9. See on ROM. ix. 7.

^w GAL. iv. 7, 28: ROM. viii. 17: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we

CHAP. IV.

1 *We were under the law till Christ came, as the heir is under his guardian till he be of age: 5 but Christ freed us from the law: 7 therefore we are servants no longer to it: 14 he remembereth their good will to him, and his to them, 22 and showeth that we are the sons of Abraham by the freewoman.*

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the ^aelements ¹ of the world:

4 But ^bwhen the fulness of the time was come, God sent forth his Son, ^cmade of ² a ^dwoman, made ^eunder ³ the law,

¹ ordinances. *Ma. Cr. rudiments. A. V.* ² born of. *Co.* ³ put under. *Co.*

suffer with him, that we may be also glorified together. *EPH. iii. 6*: That the Gentiles should be fellowheirs; and of the same body, and partakers of his promise in Christ by the Gospel.

CHAP. IV.

^a *GAL. iii. 23*: *do. v. 1*: *COL. ii. 8, 20*: Beware lest any man spoil you through philosophy—after the rudiments of the world, and not after Christ. If ye be dead with Christ from the rudiments of the world. *HEB. ix. 10*: Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

^b *GEN. xlix. 10*: The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. See on *MARK, i. 15*.

^c *HEB. ii. 14*: Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. See on *JOHN, i. 14*.

^d *GEN. iii. 15*: I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. *ISA. vii. 14*: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. *MIC. v. 3*: Therefore will he give them up, until the time that she which travaileth hath brought forth. *MAT. i. 23*: Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel. *LUKE, i.*

5 'To redeem them that were under the law, that we might receive the ^e adoption of sons.

6 And because ye are sons, God hath sent forth ^h the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son ; and ⁱ if a son, then an heir of God through Christ.

8 Howbeit then, ^k when ye knew not God, ^l ye

31 : And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. *do.* ii. 7 : And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger ; because there was no room for them in the inn.

^e MAT. v. 17 : Think not that I am come to destroy the Law, or the Prophets : I am not come to destroy, but to fulfil. LUKE, ii. 27 : And he came by the Spirit into the temple : and when the parents brought in the child Jesus, to do for him after the custom of the law.

^f GAL. iii. 13 : MAT. xx. 28 : Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. EPH. i. 7 : In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. TIT. ii. 14 : Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. HEB. ix. 12 : Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. 1 PET. i. 18, 19 : Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers ; but with the precious blood of Christ, as of a lamb without blemish and without spot.

^g See on ROM. viii. 15.

^h ROM. v. 5 : And hope maketh not ashamed ; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. See on ROM. viii. 15.

ⁱ ROM. viii. 16, 17 : The Spirit itself beareth witness with our spirit, that we are the children of God ; and if children, then heirs ; heirs of God, and joint-heirs with Christ. GAL. iii. 29.

^k See on 1 COR. vi. 11.

^l See on 1 COR. vi. 11.

did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather ^m are known of God, ⁿ how turn ye again ⁴ to the ^o weak and beggarly ⁵ elements, ⁶ whereunto ye desire again to be in bondage ?

10 ^p Ye observe days, and months, and times, and years.

11 I am afraid of you, ^q lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am* ; for I *am* as ye *are* : ^r ye have not ^r injured me at all.

13 Ye know how ^s through infirmity of the flesh I preached the Gospel unto you ^t at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected ; ⁸ but received me as an ^u angel of God, ^v *even* as Christ Jesus.

⁴ back. *A. V.* ⁵ poor. *Rh. Pu. Ne.* ⁶ traditions. *Co. ceremonies. Ma. ordinances. Cr. rudiments. ver. 3. A. V.* ^r I was as ye are. *Ham. Dod.* ⁸ were disgusted at. *Pu.*

^m See on 2 TIM. ii. 19.

ⁿ GAL. iii. 3 : COL. ii. 20 : If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances ?

^o See on ROM. viii. 3.

^p See on ROM. xiv. 5.

^q GAL. v. 2, 4. See on 1 COR. ix. 24.

^r 2 COR. ii. 5 : If any have caused grief, he hath not grieved me, but in part : that I may not overcharge you all.

^s See on 1 COR. ii. 3.

^t GAL. i. 6 : I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel.

^u GEN. xix. 1, 2 : There came two angels to Sodom at even ; and Lot sat in the gate of Sodom : and Lot seeing them rose up to meet them ; and he bowed himself with his face toward the ground ; and he said, Behold now, my lords, turn in, I pray you, into your servant's house. 2 SAM. xix. 27 : My lord the king is as an angel of God. ZEC. xii. 8 : The house of David shall be as God, as the angel of the LORD before them. MAL. ii. 7 : The priest's lips should keep knowledge, and they

15 Where is then⁹ the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your^w enemy, because I tell you the^x truth?

17 They^y zealously affect you, *but* not well; yea, they would exclude you,¹⁰ that ye might affect them.

18 But *it is* good to be^z zealously affected always in a good *thing*, and not only when I am present with you.

19 My little children, of whom I^a travail in birth again until Christ be formed in you,

⁹ What was then. *A. V.*

¹⁰ exclude us. *A. V.*

should seek the law at his mouth: for he is the messenger of the LORD of hosts.

^v MAT. x. 40: He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. LUKE, x. 16: He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. JOHN, xiii. 20: He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. 1 THESS. ii. 13: When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. 2 PET. iii. 2: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour.

^w 1 KINGS, xxii. 8: The king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil.

^x See on GAL. ii. 5, 14.

^y ROM. x. 2: I bear them record that they have a zeal of God, but not according to knowledge. 2 COR. xi. 2: I am jealous over you with godly jealousy.

^z 1 COR. xv. 58: Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

^a See on 1 COR. iv. 15.

20 I desire to be present with you now, and to change my voice ; for I stand in doubt of you.¹¹

21 Tell me, ye that desire to be under the law, do ye not hear the law ?

22 For it is written, that Abraham had two sons, the ^b one by a bondmaid, the ^c other by a freewoman.

23 But he *who was* of the bondwoman ^d was born after the flesh ; but he of the freewoman *was* by promise.

24 ^e Which things are an allegory :¹² for these are the two covenants ;¹³ the one from the mount ^f Sinai,¹⁴ which gendereth¹⁵ to bondage, which is Agar.

¹¹ I am perplexed for you. *A. V.* ¹² are figurative. *Pu.* ¹³ testaments. *A. V.* ¹⁴ Gr. Sina. *A. V.* ¹⁵ beareth children. *We.*

^b GEN. xvi. 15 : Hagar bare Abram a son : and Abram called his son's name, which Hagar bare, Ishmael.

^c GEN. xviii. 10, 14 : And he said, I will certainly return unto thee according to the time of life ; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. Is any thing too hard for the Lord ? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. *do.* xxi. 1, 2 : And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. Sarah conceived, and bare Abraham a son [*Isaac*] in his old age. HEB. xi. 11 : Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age.

^d JOHN, viii. 39 : If ye were Abraham's children, ye would do the works of Abraham. ROM. ix. 7, 8 : Neither, because they are the seed of Abraham, are they all children : but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God : but the children of the promise are counted for the seed.

^e 1 COR. x. 11 : Now all these things happened unto them for ensamples : and they are written for our admonition, upon whom the ends of the world are come.

^f DEUT. xxxiii. 2 : And he said, The LORD came from Sinai, and rose up from Seir unto them ; he shined forth from mount Paran, and he came with ten thousands of saints : from his right hand went a fiery law for them.

25 For this Agar is mount Sinai in Arabia, and answereth to ¹⁶ Jerusalem which now is, and is in bondage ¹⁷ with her children.

26 But ⁸ Jerusalem which is above is free, which is the mother of us all.

27 For it is written, ^h Rejoice, *thou* barren that bearest not ; break forth and cry, *thou* that travailest not : for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are ⁱ the children of promise. ¹⁸

¹⁶ is in the same rank with. *A. V.* ¹⁷ servitude : so ver. 24. *Pu.*
¹⁸ after the manner of Isaac are the children of promise. *Pu.*

⁸ ISA. ii. 2 : It shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it. *do.* lii. 1 : Awake, awake ; put on thy strength, O Zion ; put on thy beautiful garments, O Jerusalem, the holy city : for henceforth there shall no more come into thee the uncircumcised and the unclean. *HEB.* xi. 10 : He looked for a city which hath foundations, whose builder and maker is God. *do.* xii. 22 : But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. *do.* xiii. 14 : Here we have no continuing city, but we seek one to come. *REV.* iii. 12 : I will write upon him [*that overcometh*] the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God. *do.* xxi. 2, 10 : I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. He carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God. *do.* xxii. 15 : For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

^h ISA. liv. 1 : Sing, O barren, thou that didst not bear ; break forth into singing, and cry aloud, thou that didst not travail with child : for more are the children of the desolate than the children of the married wife, saith the LORD.

ⁱ ACTS, iii. 25 : Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. *ROM.* ix. 7, 8 : The words under ver. 23 : *GAL.* iii. 29.

29 But as then he that was born after the flesh
^k persecuted him *that was born after the Spirit,*
^l even so *it is now.*

30 Nevertheless what saith the ^m Scripture?
ⁿ Cast out the bondwoman and her son: for the
^o son of the bondwoman shall not be heir with
 the son of the freewoman.

31 So then, brethren, we are not children of
 the bondwoman, ^p but of the free.

CHAP. V.

¹ *He moveth them to stand in their liberty, 3 and not to observe cir-
 cumcision: 13 but rather love, which is the sum of the law: 19 he
 reckon th up the works of the flesh, 22 and the fruits of the Spirit,
 25 and exhorteth to walk in the Spirit.*

^a STAND fast therefore in the ^b liberty where-
 with ^l Christ hath made us free, and be not en-
 tangled again with the ^o yoke of bondage.

2 Behold, I Paul say unto you, that if ye be

¹ to which. *Ham.*

^k GEN. xxi. 9: Sarah saw the son of Hagar the Egyptian,
 which she had born unto Abraham, mocking.

^l JOHN, xv. 19: If ye were of the world, the world would
 love his own: but because ye are not of the world, but I have
 chosen you out of the world, therefore the world hateth you.
 GAL. v. 11: *do.* vi. 12: As many as desire to make a fair
 show in the flesh, they constrain you to be circumcised; only
 lest they should suffer persecution for the cross of Christ.

^m GAL. iii. 8, 22.

ⁿ GEN. xxi. 10, 12: Wherefore she said unto Abraham, Cast
 out this bondwoman and her son: for the son of this bond-
 woman shall not be heir with my son, even with Isaac. And
 God said unto Abraham, Let it not be grievous in thy sight
 because of the lad, and because of thy bondwoman; in all
 that Sarah hath said unto thee, hearken unto her voice; for in
 Isaac shall thy seed be called.

^o JOHN, viii. 35: The servant abideth not in the house for
 ever; but the Son abideth ever.

^p JOHN, viii. 36: If the Son therefore shall make you free,
 ye shall be free indeed. GAL. v. 1, 13.

CHAP. V.

^a See on PHI. iv. 1.

^b See on JOHN, viii. 32, 36.

^c See on ACTS, xv. 10.

^d circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, ^e that he is a debtor to do ² the whole law.

4 ^f Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from ^g grace.

5 For we through the Spirit wait for the ^h hope of righteousness by faith.

6 For ⁱ in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; ^k but faith which worketh by love.

^a bound to keep. *Co. Ma. Cr. Gen.*

^d ACTS, xv. 1: Certain men which came down from Judæa taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. See on ACTS, xvi. 3.

^e GAL. iii. 10: For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

^f ROM. ix. 31, 32: Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. GAL. ii. 21: I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

^g See on 2 COR. vi. 1.

^h ROM. viii. 24, 25: For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. GAL. iii. 9: So then they which be of faith are blessed with faithful Abraham. 2 TIM. iv. 8: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

ⁱ GAL. iii. 28: There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. See on 1 COR. vii. 19.

^k JOHN, vi. 29: This is the work of God, that ye believe on him whom he hath sent. *do.* xvii. 3: This is life eternal, that they might know thee the only true God, and Jesus Christ,

7 Ye did ¹run well; ^m who did hinder you ³ that ye should not obey the truth?

8 This persuasion ⁴ cometh not of him ⁿ that calleth ⁵ you.

9 A ^o little leaven leaveneth the whole lump.

10 I ^p have confidence in ⁶ you through the Lord, that ye will be none otherwise minded: but he that ^q troubleth you shall ^r bear his judgment,⁷ whosoever he be.

³ who did drive you back? *A. V.* ⁴ counsel. *Wi. Co. Ma. Cr.* ⁵ called. *Ham. Whit.* ⁶ towards. *Ham.* ⁷ condemnation. *Gen. Ham.*

whom thou hast sent. 1 THESS. i. 3: Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ. *do.* iii. 6: Timotheus—brought us good tidings of your faith and charity. JAMES, ii. 14, 17, 18, 20, 22: What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. But wilt thou know, O vain man, that faith without works is dead? Seest thou how faith wrought with his [*Abraham's*] works, and by works was faith made perfect? 1 JOHN, iii. 23: This is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

¹ See on 1 COR. ix. 24.

^m GAL. iii. 1: O foolish Galatians, who hath bewitched you, that ye should not obey the truth?

ⁿ 1 COR. i. 9: God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. GAL. i. 6: I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel. 2 THESS. ii. 14: Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. 1 PET. i. 15: As he which hath called you is holy, so be ye holy in all manner of conversation. *do.* v. 10: The God of all grace, who hath called us unto his eternal glory by Christ Jesus.

^o See on 1 COR. v. 6.

^p See on 2 COR. ii. 3.

^q See on GAL. i. 7.

^r 2 COR. x. 6: Having in a readiness to revenge all disobedience, when your obedience is fulfilled.

11 And I,⁸ brethren, if I yet *preach circumcision, † why do I yet suffer persecution? then is the † offence of the cross ceased.

12 I would they were even † cut off⁹ which † trouble¹⁰ you.

13 For, brethren, ye have been called unto liberty; only † use not liberty for an occasion to the flesh, but † by love serve one another.

14 For † all the law is fulfilled in one word,¹¹ even in this; Thou shalt † love thy neighbour as thyself.

15 But if ye bite¹² and devour one another, take heed that ye be not consumed one of another.

⁸ But 1. *Ham. Pu.* ⁹ separated. *Ma. Cr.* ¹⁰ unsettle. *Ham.* ¹¹ saying. *Pu.* commandment. *Ne.* ¹² calumniate. *Whit.*

⁸ GAL. vi. 12.

[†] 1 COR. xv. 30: Why stand we in jeopardy every hour? GAL. iv. 29: *do.* vi. 17.

[†] 1 COR. i. 23: We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness.

[†] JOS. vii. 25: Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. 1 COR. v. 13: Put away from among yourselves that wicked person. GAL. i. 8, 9: But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed.

[†] See on GAL. i. 7.

[†] See on JOHN, viii. 36.

[†] 1 COR. ix. 19: Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. GAL. vi. 2. See on JOHN, xiii. 34.

[†] MAT. vii. 12: All things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets. *do.* xxii. 39, 40: And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets. JAMES, ii. 8: If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well.

[†] See on JOHN, xiii. 34.

16 *This* I say then, Walk in the Spirit, and ye shall ^b not fulfil¹³ the lust of the flesh.

17 For the ^c flesh lusteth against the Spirit, and the Spirit against the flesh : and these are ^d contrary the one to the other : so that ye cannot do the things that ye would.

18 But if ye be ^e led of the Spirit, ye are not under the law.

19 Now ^f the works of the flesh are manifest, which are *these* ; ^g Adultery, ^h fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance,¹⁴ emulations,¹⁵ wrath,¹⁶ strife, seditions,¹⁷ heresies,

21 ⁱ Envyings, murders, ^k drunkenness, revel-

¹³ fulfil not. *A. V.* ¹⁴ contentions. *Rh. Pu.* ¹⁵ jealousies. *Pu.* ¹⁶ resentments. *Dod.* ¹⁷ disseussions. *Wi. Rh. Pu.* divisions of a party spirit. *Dod.*

^b Ver. 25. ROM. viii. 4, 12 : That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. See on ROM. xiii. 14.

^c ROM. vii. 23 : I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. *do.* viii. 6, 7 : To be carnally minded is death ; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be.

^d ROM. vii. 15, 19 : That which I do I allow not : for what I would, that do I not ; but what I hate, that do I. For the good that I would I do not : but the evil which I would not, that I do.

^e ROM. vi. 14 : Sin shall not have dominion over you : for ye are not under the law, but under grace. *do.* viii. 2 : The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

^f JAMES, iii. 14, 15 : But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. See on 1 COR. vi. 9.

^g See on MAT. v. 27.

^h See on 1 COR. vi. 18.

ⁱ See on ROM. xiii. 13.

^k See on ROM. xiii. 13.

lings, and such like : of the which I tell you before, as I have also told *you* in time past, that ¹ they which do such things shall not inherit the kingdom of God.

22 But the ^m fruit of the Spirit is love, joy, peace, longsuffering, ⁿ gentleness,¹⁸ ^o goodness, ^p faith,¹⁹

23 Meekness, temperance : against such there is ^a no law.²⁰

24 And they that are Christ's ^r have crucified the flesh with the affections²¹ and lusts.²²

25 If we ^s live in the Spirit, let us also walk in the Spirit.

¹⁸ kindness. *Ham. Pu.* ¹⁹ faithfulness. *Co. fidelity. Dod.* ²⁰ the law is not against such. *Ham.* ²¹ vices. *Wi. Rh. appetites. Ma. passions. A. V.* ²² desires. *Co.*

¹ See on 1 COR. vi. 9.

^m See on JOHN, xv. 2, 5.

^a COL. iii. 12 : Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering. JAMES, iii. 17 : But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

^o ROM. xv. 14 : I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

^p 1 COR. xiii. 7 : [*Charity*] believeth all things, hopeth all things.

^a GAL. iii. 19 : Wherefore then serveth the law ? It was added because of transgressions, till the seed should come. 1 TIM. i. 9 : Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient.

^r ROM. vi. 6 : Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. *do.* xiii. 14 : But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. 1 PER. ii. 11 : Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. See on ROM. vi. 2.

^s VER. 16. ROM. viii. 4, 5 : That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but

26 Let us not be desirous of ¹vain glory, provoking one another, envying one another.

CHAP. VI.

1 *He moveth them to deal mildly with a brother that hath slipped, 2 and to bear one another's burden : 6 to be liberal to their teachers, 9 and not weary of well doing : 12 he showeth what they intend that preach circumcision : 14 he glorieth in nothing, save in the cross of Christ.*

BRETHREN, ^a if ¹ a man be overtaken in a fault, ye which are ^b spiritual, ^c restore such an one in the ^d spirit of meekness ; ² considering thyself, ^e lest thou also be tempted.

2 ^f Bear ye one another's burdens, and so fulfil the ^g law of Christ.

¹ although. *A. V.* ² lenity. *Rh.*

after the Spirit. They that are after the flesh do mind the things of the flesh ; but they that are after the Spirit the things of the Spirit.

¹ See on JOHN, v. 41, 44.

CHAP. VI.

^a ROM. xiv. 1 : Him that is weak in the faith receive you. *do.* xv. 1 : We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. HEB. xii. 13 : Make straight paths for your feet, lest that which is lame be turned out of the way ; but let it rather be healed.

^b 1 COR. ii. 15 : He that is spiritual judgeth all things. *do.* iii. 1 : I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

^c ECCLES. viii. 5 : Reproach not a man that turneth from sin, but remember that we are all worthy of punishment. JAMES, v. 19, 20 : Brethren, if any of you do err from the truth, and one convert him ; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

^d See on 2 TIM. ii. 25.

^e 1 COR. vii. 5 : Defraud ye not one the other, except it be with consent for a time—and come together again, that Satan tempt you not for your incontinency. *do.* x. 12 : Let him that thinketh he standeth take heed lest he fall.

^f ROM. xv. 1 : The words under ver. 1. GAL. v. 13 : 1 THESS. v. 14 : Warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

^g See on JOHN, xiii. 13—15, 34.

3 For if a man ^h think himself to be something, when ⁱ he is nothing, he deceiveth himself.

4 But ^k let every man prove his own work, and then shall he have rejoicing in ^l himself alone, and not in ^m another.

5 For ⁿ every man shall bear his own burden.

6 Let him that is taught in the word ^o communicate unto him that teacheth in all good things.

7 Be not ^p deceived; ^q God is not mocked: for ^r whatsoever a man soweth, that shall he also reap.

^h ROM. xii. 3: For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. See on 1 COR. viii. 2.

ⁱ 2 COR. iii. 5: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. *do.* xii. 11: I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

^k See on 1 COR. xi. 28.

^l PRO. xiv. 14: The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself.

^m LUKE, xviii. 11: God, I thank thee, that I am not as other men are, extortioners, unjust.

ⁿ See on MAT. xvi. 27.

^o ROM. xv. 27: If the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. 1 COR. ix. 11, 14: If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.

^p See on MAT. xxiv. 4.

^q JOB, xiii. 9: Is it good that he should search you out? or as one man mocketh another, do ye so mock him?

^r LUKE, xvi. 25: Remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. ROM. ii. 6: Who will render to every man according to his deeds. 2 COR. ix. 6: He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

8 For he that ^ssoweth to his flesh shall of the flesh reap corruption ;³ but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be ^wweary⁴ in well doing : for in due season we shall reap, if we ^ffaint not.

10 As we ^vhave therefore opportunity, let us

^sdestruction. *Co.* ^wgrow slothful. *Ham.*

^s *JOB*, iv. 8 : Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. *PRO.* xi. 18 : To him that soweth righteousness shall be a sure reward. *do.* xxii. 8 : He that soweth iniquity shall reap vanity. *HOS.* viii. 7 : They have sown the wind, and they shall reap the whirlwind. *do.* x. 12, 13 : Sow to yourselves in righteousness, reap in mercy. Ye have plowed wickedness, ye have reaped iniquity. *ECCLUS.* vii. 3 : My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold. *ROM.* viii. 13 : If ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live. *JAMES*, iii. 18 : The fruit of righteousness is sown in peace of them that make peace.

^w *1 COR.* xv. 58 : Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. *2 THES.* iii. 13 : Be not weary in well doing.

^v *MAT.* xxiv. 13 : But he that shall endure unto the end, the same shall be saved. *HEB.* iii. 6, 14 : But Christ as a son over his own house ; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. *do.* x. 36 : For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. *do.* xii. 3, 5 : Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Nor faint when thou art rebuked of him. *REV.* ii. 10 : Fear none of those things which thou shalt suffer : behold, the devil shall cast some of you into prison, that ye may be tried ; and ye shall have tribulation ten days : be thou faithful unto death, and I will give thee a crown of life.

^f *ECCL.* ix. 10 : Whatsoever thy hand findeth to do, do it with thy might ; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. *JOHN*, ix. 4 : I must work the works of him that sent me, while it is day : the night cometh, when no man can work. *do.* xii. 35 :

do ^w good unto all *men*, ^x especially unto them who are of the ^y household of faith.

11 Ye see how large a letter ⁵ I have written unto you with mine own hand.

12 As many as desire to make a fair show in the flesh, they ^z constrain you to be circumcised; ^a only lest they should ^b suffer persecution for the cross of Christ.

13 For neither they themselves who are cir-

^a with what large letters. *Dod.* with what kind of letters. *Ham.* inelegant. *Whit.*

Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you.

^w MAT. v. 43, 44: Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, &c. 1 TIM. vi. 18: That they [*the rich*] do good, that they be rich in good works, ready to distribute, willing to communicate. TIT. iii. 8: This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.

^x 1 THES. v. 15: Ever follow that which is good, both among yourselves, and to all men. 1 TIM. v. 8: If any provide not for his own, and specially those of his own house, he hath denied the faith, and is worse than an infidel. 1 JOHN, iii. 14: We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

^y EPH. ii. 19: Ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God. HEB. iii. 6: But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

^z GAL. ii. 3, 14: Neither Titus, who was with me, being a Greek, was compelled to be circumcised. But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

^a PHI. iii. 18: Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ.

^b GAL. v. 11. See on GAL. iv. 29.

cumcised ^e keep the law ; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid⁶ that I should glory, ^d save in the cross of our Lord Jesus Christ, by whom ⁷ the world is ^e crucified unto me, and I unto the world.

15 For ^f in Christ Jesus neither circumcision availeth any thing,⁸ nor uncircumcision, but a ^e new creature.

16 And ^h as many as walk ⁱ according to this rule, peace *be* on them, and mercy, and upon the ^k Israel of God.

17 From henceforth let no man trouble me : for I ^l bear in my body the marks of the Lord Jesus.

⁶ Far be it. *Wi.* ⁷ whereby. *A. V.* ⁸ is any thing worth. *Wi.* is of any force. *Pu.*

^c MAT. xxiii. 3, 23 : They say, and do not. Woe unto you, Scribes and Pharisees, hypocrites ! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith : these ought ye to have done, and not to leave the other undone.

^d See on 1 COR. ii. 2.

^e See on ROM. vi. 2.

^f See on 1 COR. vii. 19.

^g See on JOHN, iii. 3.

^h Ps. cxxv. 5 : As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity : but peace shall be upon Israel.

ⁱ PHI. iii. 16 : Whereto we have already attained, let us walk by the same rule.

^k ROM. ix. 6—8 : Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel : neither, because they are the seed of Abraham, are they all children : but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God : but the children of the promise are counted for the seed. GAL. iii. 7, 9, 29 : Know ye therefore that they which are of faith, the same are the children of Abraham. So then they which be of faith are blessed with faithful Abraham. If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. See on ACTS, vii. 51.

^l COL. i. 24 : Who now rejoice in my sufferings for you, and

18 Brethren, ^m the grace of our Lord Jesus Christ *be* with your spirit. Amen.⁹

¶ Unto the Galatians written from Rome.

⁹ so let it be. *Pu.*

fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the Church. See on ROM. viii. 36.

^m See on 1 THESS. v. 23.

THE EPISTLE OF PAUL THE APOSTLE TO THE

Ephesians.

EPHESUS was a celebrated and much-frequented city of the lesser Asia, in which the apostle, having resided three years, had completed a very flourishing church of Christians (ACTS, xix. 10, and xx. 31). St. Paul wrote his Epistle to the Ephesians whilst a prisoner the first time at Rome; and, as he does not express in it any hope of a speedy release, which he does in his other epistles sent from Rome, it is conjectured that it was written in the early part of his confinement, or probably in the year 61. This epistle was sent to Ephesus by Tychicus. It is written in an animated style; and has always been much admired, as well on account of the importance of its subject, as the elegance of its composition. The apostle, after saluting the saints at Ephesus, expresses his gratitude to God for the blessings of the Gospel dispensation; and assures the Ephesians, that, since he heard of their faith in Christ Jesus, and of their love to all Christians, he had not ceased to return thanks for them, and to pray that their minds might be still farther enlightened. He points out the excellence of the Gospel dispensation, and shows that redemption through Christ is solely to be ascribed to the grace of God: he declares the mystery, or hidden purpose of God, to be, that the Gentiles as well as the Jews should be partakers of the blessings of the Gospel, and that through the goodness of God he was appointed to be the apostle of the Gentiles: he desires the Ephesians not to be dejected on account of his sufferings; and closes this part of the epistle with an affectionate prayer, and a sublime doxology. In the last three chapters St. Paul gives the Ephesians many practical exhortations; and, in par-

ticular, he recommends union, purity of manners, veracity, and meekness : he enjoins charity, and forbids every species of licentiousness ; he enforces the duty of wives, of husbands, of children, of fathers, of servants, of masters ; he recommends watchfulness and firmness in the Christian warfare ; and concludes the epistle with a general benediction.

CHAP. I.

1 *After the salutation, 3 and thanksgiving for the Ephesians, 4 he treateth of our election, 6 and adoption by grace, 11 which is the true and proper fountain of man's salvation : 13 and because the height of this mystery cannot easily be attained unto, 16 he prayeth that they may come 18 to the full knowledge and 20 possession thereof in Christ.*

A. D. 64. PAUL, an apostle of Jesus Christ by the ^a will of God, to the ^b saints which are at ^c Ephesus, and to the ^d faithful in Christ Jesus :

2 ^e Grace *be* to you,¹ and peace, from God our Father, and *from* the Lord Jesus Christ.

3 ^f Blessed *be* the ^g God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places*² in Christ :

4 According as he hath ^h chosen us in him

¹ with you. *Co. Bi.* ² things. chap. vi. 12. *A. V.*

CHAP. I.

^a See on 1 *Cor.* i. 1.

^b See on 2 *Cor.* i. 1.

^c See *Acts*, chapters xix. xx.

^d 1 *Cor.* iv. 17 : Timotheus, who is my beloved son, and faithful in the Lord. *EPH.* vi. 21 : Tychicus, a beloved brother and faithful minister in the Lord. *COL.* i. 2 : To the saints and faithful brethren in Christ.

^e See on *ROM.* i. 7.

^f See on *ROM.* xv. 6.

^g *Ver.* 17. *MAT.* xxvii. 46 : Jesus—My God, my God, why hast thou forsaken me? *JOHN.* xx. 17 : Jesus saith—Go to my brethren, and say unto them, I ascend unto my Father, and your Father ; and to my God, and your God.

^h *ROM.* viii. 28 : And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 2 *THESS.* ii. 13 : But we are bound to give thanks alway to God for you, brethren beloved of the

ⁱ before the foundation of the world, that we should be ^k holy and without blame before him in love :

5 ^l Having predestinated us unto the ^m adoption of children by Jesus Christ to himself, ⁿ according to the good pleasure of his will,

6 To the ^o praise of the glory of his grace, ^p wherein he hath made us ^q accepted in ^r the beloved.

Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. JAMES, ii. 5 : Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him ? 1 PET. i. 2 : Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ : Grace unto you, and peace, be multiplied.

^l See on 2 TIM. i. 9.

^k TIT. ii. 12 : Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. See on 1 COR. i. 8.

^l VER. 11. ROM. viii. 29, 30 : Whom he did foreknow, he also did predestinate to be conformed to the image of his Son. Moreover whom he did predestinate, them he also called.

^m 2 COR. vi. 18 : And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. See on ROM. viii. 15.

ⁿ VER. 9. MAT. xi. 26 : Even so, Father : for so it seemed good in thy sight. LUKE, xii. 32 : Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom. 1 COR. i. 21 : For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

^o 1 PET. ii. 9 : But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.

^p ROM. iii. 24 : Being justified freely by his grace through the redemption that is in Christ Jesus. *do.* v. 15 : But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

7 ^rIn whom we have redemption through his blood, the forgiveness of sins, according to the ^rriches of his grace ;

8 Wherein he hath abounded toward us in all wisdom and prudence ;

9 ^u Having made known unto us the mystery of his will, according to his good pleasure which he hath ^v purposed in himself :

10 That in the dispensation of the ^w fulness of times he might ^x gather together in one ^y all things

^r 1 PET. ii. 5 : Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

^r MAT. iii. 17 : This is my beloved Son, in whom I am well pleased. *do.* xvii. 5 : While he yet spake, behold, a bright cloud overshadowed them : and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased ; hear ye him. JOHN, iii. 35 : The Father loveth the Son, and hath given all things into his hand. *do.* x. 17 : Therefore doth my Father love me, because I lay down my life, that I might take it again.

^r ROM. iii. 24 : Being justified freely by his grace through the redemption that is in Christ Jesus. See on ACTS, xx. 28.

^t See on ROM. ii. 4.

^u See on ROM. xvi. 25.

^v See on 2 TIM. i. 9.

^w See on MARK, i. 15.

^x GEN. xlix. 10 : Unto him [*Shiloh*] shall the gathering of the people be. ISA. xlii. 4 : The isles shall wait for his law. HAG. ii. 7 : The desire of all nations shall come. 1 COR. iii. 22, 23 : Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are your's ; and ye are Christ's ; and Christ is God's. *do.* xi. 3 : The head of every man is Christ. EPH. ii. 15 : Having abolished in his flesh the enmity, even the law of commandments contained in ordinances ; for to make in himself of twain one new man, so making peace. *do.* iii. 15 : Of whom the whole family in heaven and earth is named.

^y PHI. ii. 9, 10 : Wherefore God also hath highly exalted him, and given him a name which is above every name : that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. COL. i. 20 : By him to reconcile all things unto himself.

in Christ, both which are in heaven,³ and which are on earth ; *even* in him :

11 In whom also we have obtained an ^ainheritance, being ^apredestinated according to the ^bpurpose of him who worketh all things after the counsel of his own will :

12 That we should be to the ^cpraise of his glory, who ^dfirst trusted ^din Christ.

13 In whom ye also *trusted*, after that ye ^eheard the ^fword of truth, the Gospel of your salvation : in whom also after that ye believed, ye were ^esealed with that holy Spirit of promise,

14 Which is the ^hearnest of our inheritance until the ⁱredemption of the ^kpurchased

³ Gr. the heavens. *A. V.*

⁴ hoped. *A. V.*

² *TIT.* iii. 7 : That being justified by his grace, we should be made heirs according to the hope of eternal life. *JAMES*, ii. 5 : Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him ? See on *ACTS*, xx. 32.

^a See on ver. 5.

^b *ISA.* xlvi. 10, 11 : Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure : calling a ravenous bird from the east, the man that executeth my counsel from a far country : yea, I have spoken it, I will also bring it to pass ; I have purposed it, I will also do it.

^c *VER.* 6, 14. *2 THESS.* ii. 13 : But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. See on *1 COR.* x. 31.

^d See on *HEB.* xii. 23.

^e *ROM.* x. 17 : So then faith cometh by hearing, and hearing by the word of God.

^f *JOHN*, i. 17 : The law was given by Moses, but grace and truth came by Jesus Christ. *2 COR.* vi. 7 : By the word of truth, by the power of God, by the armour of righteousness.

^g See on *ROM.* viii. 16.

^h See on *ROM.* viii. 16.

ⁱ *LUKE*, xxi. 28 : When these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh. *ROM.* viii. 23 : And not only they, but our-

possession, ¹ unto the praise of his glory.

15 Wherefore I also, ² after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 ³ Cease not to give thanks for you, making mention of you in my prayers ;

17 That the ⁴ God of our Lord Jesus Christ, the Father of glory, ⁵ may give unto you the spirit of wisdom and revelation in the knowledge ⁶ of him :

18 The ⁷ eyes of your understanding being enlightened ; that ye may know what is ⁸ the hope of his calling, and what the ⁹ riches of the glory of his ¹⁰ inheritance in the saints,

⁴ for the acknowledgement. COL. ii. 4. A. V.

selves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. EPH. iv. 30 : Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

² ACTS, xx. 28 : Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.

¹ VER. 6, 12.

³ COL. i. 3, 4 : We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints. PHILE. 5 : Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints.

⁵ See on ROM. i. 8, 9.

⁶ See on ver. 3.

⁷ 1 COR. xii. 8 : To one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit. DO. xiv. 6 : What shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine ? COL. i. 9 : We—do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding.

⁸ See on ACTS, xxvi. 18.

⁹ EPH. ii. 12 : DO. iv. 4 : There is one body, and one Spirit, even as ye are called in one hope of your calling.

¹⁰ EPH. iii. 16 : That he would grant you, according to the

19 And what *is* the exceeding greatness of his ^u power to us-ward who believe, ^v according to the working ⁶ of his mighty power, ⁷

20 Which he wrought in Christ, when he ^w raised him from the dead, and set *him* at his own ^x right hand in the heavenly *places*,

21 ^y Far above all ^z principality, and power, and might, and dominion, and every name that is named, not only in this world, ⁸ but also in that which is to come :

22 And hath ^a put all *things* under his feet, and gave him *to be* the ^b head over all *things* to the Church,

⁶ operation. *Rh.* ⁷ Gr. of the might of his power. *A. V.* ⁸ age. *Wh.*

riches of his glory, to be strengthened with might by his Spirit in the inner man.

¹ Ver. 11.

^u Ps. cx. 3: Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

^v GAL. ii. 8: He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles. EPH. iii. 7: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. COL. i. 29: Whereunto I also labour, striving according to his working, which worketh in me mightily. *do.* ii. 12: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

^w See on ACTS, ii. 24.

^x See on MAT. xxii. 44.

^y PHI. ii. 9, 10: God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. COL. ii. 10: Ye are complete in him, which is the head of all principality and power. HEB. i. 4: Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

^z See on ROM. viii. 38.

^a See on MAT. xi. 27, and *do.* xxviii. 18.

^b HEB. ii. 7: Thou madest him a little lower than the angels;

23 Which is his ^c body, the ^d fulness of him that filleth all in all.

CHAP. II.

1 *By comparing what we were by 3 nature, with what we are 5 by grace, 10 he declareth that we are made for good works, and 13 being brought near by Christ, should not live as 11 Gentiles and 12 foreigners in time past, but as 19 citizens with the saints, and the family of God.*

AND ^a you hath he quickened, ^b who were dead in trespasses ¹ and sins ;

2 ^c Wherein in time past ye walked according to the course of this world, according to the ^d prince of the power of the air, the spirit that now worketh ² in the ^e children of disobedience :

3 ^f Among whom also we all had our conver-

¹ offences. *Rh. Pu.*

² operates powerfully. *Dod.*

thou crownedst him with glory and honour, and didst set him over the works of thy hands. See on ROM. xii. 5.

^c See on ROM. xii. 4, 5.

^d JOHN, i. 16 : Of his fulness have all we received, and grace for grace. 1 COR. xii. 6 : It is the same God which worketh all in all. EPH. iii. 19 : That ye might be filled with all the fulness of God. *do.* iv. 10 : He that descended is the same also that ascended up far above all heavens, that he might fill all things. COL. ii. 9, 10 : For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power. *do.* iii. 11 : Christ is all, and in all.

CHAP. II.

^a See on JOHN, v. 25.

^b Ver. 5. EPH. iv. 18 : Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

^c ACTS, xix. 35 : And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter ? 1 JOHN, v. 19 : And we know that we are of God, and the whole world lieth in wickedness. See on 1 COR. vi. 11.

^d See on JOHN, xii. 31.

^e See on ROM. i. 18.

^f See on 1 COR. vi. 11.

sation in times past in ⁵ the lusts of our flesh, fulfilling the desires ³ of the flesh and of the mind; and ^h were by nature the children of wrath, even as others.

4 But God, who is ⁱ rich in mercy, for his great love wherewith he loved us,

5 ^k Even when we were dead in sins, hath ^l quickened us together with Christ, (by ^m grace ⁴ ye are saved;)

6 And hath ⁿ raised us up together, and made

³ Gr. the wills. *A. V.* ⁴ by whose grace. See ACTS, xv. 11. ver. 8. TIT. iii. 5. *A. V.*

⁵ GAL. v. 16: This I say then, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.

^h JOB, xiv. 4: Who can bring a clean thing out of an unclean? not one. PS. li. 5: Behold, I was shapen in iniquity; and in sin did my mother conceive me. *do.* lviii. 3: The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. WIS. xiii. 1: Surely vain are all men by nature, who are ignorant of God. JOHN, iii. 6: That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. ROM. v. 12, 14: As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression. GAL. ii. 15: We who are Jews by nature.

^l Ver. 7. See on ROM. ii. 4.

^k Ver. 1. ROM. v. 6, 8, 10: When we were yet without strength, in due time Christ died for the ungodly. God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

^l COL. ii. 12: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. See on JOHN, v. 25.

^m Ver. 8. See on ACTS, xv. 11.

ⁿ ROM. vi. 5: If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. 1 COR. xv. 20: Now is Christ risen from the dead, and become the firstfruits of them that slept. COL. i. 18: Who is the beginning, the firstborn from the dead.

us sit together in ^o heavenly places in Christ Jesus :

7 That in the ages to come he ^p might show the ^q exceeding riches of his grace in *his* ^r kindness toward us through Christ Jesus.

8 For by ^s grace are ye saved ^t through faith ; and that not of yourselves : *it is the* ^u gift of God :

9 ^v Not of works, lest any man should boast.

^o EPH. i. 20.

^p 1 TIM. i. 16 : For this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

^q See on ROM. ii. 4.

^r TIT. iii. 4 : But after that the kindness and love of God our Saviour toward man appeared.

^s See on ACTS, xv. 11.

^t ROM. iv. 16 : Therefore it is of faith, that it might be by grace.

^u MAT. xvi. 17 : Blessed art thou, Simon Bar-jona : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. JOHN, vi. 44, 65 : No man can come to me, except the Father which hath sent me draw him : and I will raise him up at the last day. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. ROM. x. 14, 15, 17 : How then shall they call on him in whom they have not believed ? and how shall they believe in him of whom they have not heard ? and how shall they hear without a preacher ? and how shall they preach, except they be sent ? So then faith cometh by hearing, and hearing by the word of God. EPH. i. 19.

^v ROM. iii. 20, 26—28 : By the deeds of the law there shall no flesh be justified in his sight. That he might be just, and the justifier of him which believeth in Jesus. Where is boasting then ? It is excluded. By what law ? of works ? Nay ; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. *do.* iv. 2 : If Abraham were justified by works, he hath whereof to glory ; but not before God. *do.* ix. 11, 12 : For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth ; it was said unto her, The elder shall serve the younger. *do.* xi. 6 : If by grace, then is it no more of works. 1 COR. i. 29—31 : That no flesh should glory

10 For we are ^w his workmanship, ^x created in Christ Jesus ^y unto good works, which God

in his presence. Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord. 2 TIM. i. 9: Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace. TIT. iii. 5: Not by the works of righteousness which we have done, but according to his mercy he saved us.

^w DEUT. xxxii. 6: Do ye thus requite the LORD, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee? PS. c. 3: Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. ISA. xix. 25: Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance. DO. xxix. 23: When he seeth his children, the work of mine hands. DO. xlv. 21: Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me.

^x JOHN. iii. 3, 5: Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 1 COR. iii. 9: For we are labourers together with God: ye are God's husbandry, ye are God's building. 2 COR. v. 5, 17: He that hath wrought us for the selfsame thing is God. If any man be in Christ, he is a new creature. EPH. iv. 24: That ye put on the new man, which after God is created in righteousness and true holiness. COL. iii. 10: Have put on the new man, which is renewed in knowledge after the image of him that created him.

^y EPH. i. 4: According as he hath chosen us in him—that we should be holy and without blame before him in love. 2 TIM. ii. 21: He shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. DO. iii. 17: That the man of God may be perfect, thoroughly furnished unto all good works. TIT. ii. 14: Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. DO. iii. 1, 8: Put them in mind—to be ready to every good work. These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. HEB. x. 24: Let us consider one another to provoke unto love and to good works.

hath before ordained ⁵ that we should walk in them.

11 Wherefore ² remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh ^a made by hands ;

12 That at ^b that time ye were without Christ, being ^c aliens from the commonwealth ^d of Israel, and strangers from the ^d covenants of promise, ^e having no hope, and ^f without God in the world :

13 But now ^g in Christ Jesus ye who some-

⁵ prepared. *A. V.*

^g citizenship. *Ham.*

² COL. ii. 13 : And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. See on 1 COR. vi. 11.

^a ROM. ii. 28, 29 : For he is not a Jew, which is one outwardly ; neither is that circumcision, which is outward in the flesh : but he is a Jew, which is one inwardly ; and circumcision is that of the heart, in the spirit, and not in the letter ; whose praise is not of men, but of God. COL. ii. 11 : In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.

^b See on 1 COR. vi. 11.

^c EZEK. xiii. 9 : Mine hand shall be upon the prophets that see vanity, and that divine lies : they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel.

^d JOHN, x. 16 : The words under ver. 14. ACTS, iii. 25 : Ye are the children of the prophets, and of the covenant which God made with our fathers. ROM. ix. 4, 8 : Who are Israelites ; to whom pertaineth the adoption, and the glory, and the covenants. The children of the promise are counted for the seed.

^e 1 THESS. iv. 13 : But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

^f GAL. iv. 8 : Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. 1 THESS. iv. 5 : Not in the lust of concupiscence, even as the Gentiles which know not God.

^g GAL. iii. 29 : If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

times were ^h far off are made nigh by the ⁱ blood of Christ.

14 For he is our ^k peace, who hath made ^l both one, and hath broken down the middle wall of partition *between us* ;

15 ^m Having abolished ⁿ in his flesh the enmity, ⁷ *even* the law of commandments *contained* in ordinances ; for to make in himself of twain one ^o new man, *so* making peace ;

16 And that he might ^p reconcile both unto God in ^q one body by the cross, having ^r slain the enmity thereby :⁸

⁷ cause of hatred. *Co.* ⁸ in himself. *A. V.*

^h Ver. 17. ACTS, ii. 39 : For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

^l HEB. ix. 12 : Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

^k See on JOHN, xvi. 33.

^m JOHN, x. 16 : Other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold, and one shepherd. GAL. iii. 28 : Ye are all one in Christ Jesus.

ⁿ COL. ii. 14, 20 : Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances ?

^o COL. i. 21, 22 : You, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death.

^o EPH. iv. 24 : And that ye put on the new man, which after God is created in righteousness and true holiness. See on JOHN, iii. 3.

^p See on ROM. v. 10.

^q COL. i. 20—22 : The words under ver. 15.

^r ROM. vi. 6 : Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. *do.* viii. 3 : God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. COL. ii. 14 : The words under ver. 15.

17 And came and ^apreached peace to you which were afar off, and to ^tthem that were nigh.

18 For ^uthrough him we both have access by ^vone Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners,⁹ but ^wfellowcitizens with the saints, and of the ^xhousehold of God ;

20 And are ^ybuilt upon the ^zfoundation of the ^aapostles and prophets, Jesus Christ himself being the ^bchief corner *stone* ;

⁹ sojourners. *Pu.*

^a Ver. 13, 14. See on JOHN, xvi. 33.

^t Ps. cxlviii. 14 : He also exalteth the horn of his people—even of the children of Israel, a people near unto him.

^u 1 PET. iii. 18 : For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. See on ROM. v. 2.

^v 1 COR. xii. 13 : For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one Spirit. EPH. iv. 4 : There is one body, and one Spirit, even as ye are called in one hope of your calling.

^w GAL. iv. 26 : Jerusalem which is above is free, which is the mother of us all. PHI. iii. 20 : Our conversation is in heaven. HEB. xii. 22, 23 : Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.

^x EPH. iii. 15 : GAL. vi. 10 : Let us do good unto all men, especially unto them who are of the household of faith. HEB. iii. 6 : Christ as a son over his own house ; whose house are we.

^y See on 1 COR. iii. 9, 10.

^z See on GAL. ii. 9.

^a 1 COR. xii. 28 : And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. EPH. iv. 11, 12 : And he gave some, apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

^b See on LUKE, ii. 34.

21 In whom all the building ^c fitly framed together groweth ¹⁰ unto an ^d holy temple in ¹¹ the Lord:

22 In ¹² whom ye also are ^e builded together for an habitation of God through the Spirit.

CHAP. III.

5 *The hidden mystery, 6 that the Gentiles should be saved, 3 was made known to Paul by revelation: 8 and to him was that grace given, that 9 he should preach it: 13 he desireth them not to faint for his tribulation, 14 and prayeth 19 that they may perceive the great love of Christ toward them.*

FOR this cause I Paul, the ^a prisoner of Jesus Christ ^b for you Gentiles,

2 (If ye have heard of the ^c dispensation of the grace of God which is given me to you-ward:

3 ^d How that ^e by revelation he made known

¹⁰ ariseth, or increaseth. *Br.* ¹¹ for. *Ham.* ¹² By, or Through. *Ham.*

^c *EPH. iv. 15, 16: But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*

^d See on *ROM. viii. 9.*

^e See on *ROM. viii. 9.*

CHAP. III.

^a See on *ACTS, ix. 16.*

^b *Ver. 13. GAL. v. 11: And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. COL. i. 24: Who now rejoice in my sufferings for you. 2 TIM. ii. 10: I endure all things for the elect's sakes.*

^c *Ver. 8. EPH. iv. 7: ROM. xii. 3: For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. 1 COR. iv. 1: Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. COL. i. 25: Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God. See on *ACTS, ix. 15.**

^d *ACTS, xxii. 17, 21: When I was come again to Jerusalem,*

unto me the ^f mystery ; (as I ^g wrote afore in few words,¹

4 Whereby, when ye read, ye may understand my knowledge ^h in the mystery of Christ)

5 ⁱ Which in other ages ² was not made known

¹ a little before. *A. V.* ² other generations. *Rh. Dod. Pu.*

even while I prayed in the temple, I was in a trance. And he said unto me, Depart: for I will send thee far hence unto the Gentiles. *do.* xxvi. 17, 18: Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

^e *GAL.* i. 12: I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

^f See on *ROM.* xvi. 25.

^g *EPH.* i. 9, 10: Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ.

^h *VER.* 3, 9. *MAT.* xiii. 11: It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. *1 COR.* iv. 1: The words under ver. 2. *EPH.* i. 9: Having made known unto us the mystery of his will. *do.* vi. 19: That I may open my mouth boldly, to make known the mystery of the Gospel. *COL.* i. 26: The mystery which hath been hid from ages and from generations, but now is made manifest to his saints. *do.* ii. 2: Unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ. *do.* iv. 3: Praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ.

ⁱ *VER.* 9. *JOHN.* xvi. 13: When he, the Spirit of truth, is come, he will guide you into all truth—and he will show you things to come. *ACTS.* x. 28: God hath showed me that I should not call any man common or unclean. *ROM.* xvi. 25: Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began. *1 PET.* i. 10—12: Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ,

unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit ;

6 That the Gentiles should be ^k fellowheirs, and of the ^l same body, and ^m partakers of his promise in Christ by the Gospel :

7 ⁿ Whereof I was made a minister, according to the gift of the ^o grace of God given unto me by the ^p effectual working of his power.

8 Unto me, who am ^q less than the least ³ of all saints, is this grace given, that I should ^r preach among the Gentiles the ^a unsearchable riches of Christ ;

³ am the least. *Co. Cr. Rh.*

and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven ; which things the angels desire to look into.

^k GAL. iii. 29 : And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. See on ACTS, x. 35.

^l EPH. ii. 15, 16.

^m GAL. iii. 14 : That the blessing of Abraham might come on the Gentiles through Jesus Christ ; that we might receive the promise of the Spirit through faith. See on ACTS, ii. 17.

ⁿ ROM. xv. 16 : That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. COL. i. 23, 25 : If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven ; whereof I Paul am made a minister,—according to the dispensation of God which is given to me for you, to fulfil the word of God.

^o See on ROM. i. 5.

^p ISA. xliiii. 13 : Yea, before the day was I am he ; and there is none that can deliver out of my hand : I will work, and who shall let it ? ROM. xv. 18 : For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed. See on EPH. i. 19.

^q See on 2 COR. xii. 11.

^r See on ACTS, ix. 15.

9 And to make all *men* see⁴ what *is* the fellowship⁵ of the ⁴mystery, which from the beginning of the world hath been ^uhid in God, who ^vcreated all things by Jesus Christ :

10 ^wTo the intent that now unto the ^xprincipalities and powers in heavenly *places* might be ^yknown by the Church the ^amanifold wisdom of God,

11 ^aAccording to the eternal purpose which he purposed in Christ Jesus our Lord :

12 ^bIn whom we have boldness and access with confidence by the faith of him.⁶

13 Wherefore I desire that ye ^efaint not at my tribulations ^dfor you, ^ewhich is your glory.

⁴ to make it clear to all. *Pu.* ⁵ dispensation. *Wi. Rh.* communication. *Ham.* ⁶ by faith in him. *Gen.*

⁴ See on ROM. ii. 4.

⁵ Ver. 3, 4, 5.

^u See on ROM. xvi. 25.

^v See on JOHN, i. 3.

^w 1 PET. i. 12: Which things the angels desire to look into.

^x See on ROM. viii. 38.

^y 1 TIM. iii. 16: Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

^a ROM. xi. 33: O the depth of the riches both of the wisdom and knowledge of God! 1 COR. ii. 7: We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.

^b See on 2 TIM. i. 9.

^c See on ROM. v. 2.

^d ACTS, xiv. 22: Exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. PHI. i. 14: Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. 1 THESS. iii. 3: That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

^e See on ver. 1.

^f 2 COR. i. 6: And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom ^f the whole family in heaven and earth is named,

16 That he would grant you, according to the ^e riches of his glory, to be ^h strengthened with might by his Spirit in the ⁱ inner man ;

17 ^k That Christ may dwell in your hearts by faith ; that ye, being ^l rooted and grounded in love,

18 ^m May be able to comprehend with all saints ⁿ what *is* the breadth, and length, and depth, and height ;

of the same sufferings which we also suffer : or whether we be comforted, it is for your consolation and salvation.

^f EPH. i. 10 : That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth ; even in him. PHI. ii. 9—11 : Wherefore God also hath highly exalted him, and given him a name which is above every name : that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

^e See on ROM. ii. 4.

^h EPH. i. 19 : [*That ye may know*] what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power. *do.* vi. 10 : Finally, my brethren, be strong in the Lord, and in the power of his might. COL. i. 11 : Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.

ⁱ See on ROM. vii. 22.

^k JOHN, xiv. 23 : Jesus answered and said unto him, If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him. EPH. ii. 22.

^l See on MAT. xiii. 6.

^m EPH. i. 18 : The eyes of your understanding being enlightened ; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

ⁿ ROM. x. 3, 11, 12 : They being ignorant of God's righte-

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the °fulness of God.

20 Now ^p unto him that is able to do exceeding abundantly ^a above all that we ask ⁷ or think, ⁸ ^r according to the power that worketh in us,

21 ^s Unto him *be* glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

CHAP. IV.

1 *He exhorteth to unity, 7 and declareth that God therefore giveth divers 11 gifts unto men, that his Church might be 13 edified, and 16 grown up in Christ: 18 he calleth them from the impurity of the Gentiles; 24 to put on the new man; 25 to cast off lying, and 29 corrupt communication.*

I Therefore, the ^a prisoner of the Lord,¹⁾ beseech you that ye ^b walk worthy of the vocation wherewith ye are called,

⁷ desire. *Rh.* ⁸ understand. *Co. Rh.* ¹ in the Lord. *A. V.* for the Lord's sake. *Ma.*

ousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

^o See on *EPH.* i. 23.

^p See on *ROM.* xvi. 25.

^q *1 COR.* ii. 9: But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

^r *Ver. 7. COL.* i. 29: Whereunto I also labour, striving according to his working, which worketh in me mightily.

^s See on *ROM.* xvi. 27.

CHAP. IV.

^a See on *ACTS.* ix. 16.

^b *GEN.* xvii. 1: I am the Almighty God; walk before me, and be thou perfect. *PHI.* i. 27: Only let your conversation be as it becometh the Gospel. *COL.* i. 10: That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. *1 THESS.* ii. 11, 12: Ye know how we exhorted and comforted and charged every one of you, as a father doth his

2 ^c With all lowliness and meekness, with longsuffering, forbearing one another in love ;

3 Endeavouring to keep the unity of the Spirit in the ^d bond of peace.

4 *There is* ^e one body, and ^f one Spirit, even as ye are called in one ^g hope of your calling ;

5 ^h One Lord, ⁱ one faith, ^k one baptism,

children, that ye would walk worthy of God, who hath called you unto his kingdom and glory. *do.* iv. 1 : We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.

^c MAT. xi. 29 : Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls. ACTS. xx. 19 : Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews. 1 COR. xiii. 4, 7 : Charity suffereth long, and is kind—beareth all things. 2 COR. ii. 10 : To whom ye forgive any thing, I forgive also. *do.* vi. 6 : By pureness, by knowledge, by longsuffering. GAL. v. 22, 23 : The fruit of the Spirit is love, joy, peace, longsuffering—meekness, temperance : against such there is no law. COL. i. 11 : Strengthened with all might according to his glorious power, unto all patience and longsuffering with joyfulness. *do.* iii. 12, 13 : Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering ; forbearing one another, and forgiving one another, if any man have a quarrel against any. 1 THES. v. 14 : Be patient toward all men. See on ROM. xii. 10.

^d COL. iii. 14 : Above all these things put on charity, which is the bond of perfectness.

^e See on ROM. xii. 4, 5.

^f 1 COR. xiii. 4, 11 : There are diversities of gifts, but the same Spirit. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

^g EPH. i. 18 : The eyes of your understanding being enlightened ; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

^h 1 COR. i. 13 : Is Christ divided ? was Paul crucified for you ? or were ye baptized in the name of Paul ? 2 COR. xi. 4 : For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear with him. See on JOHN, xiii. 13.

Ver. 13. JUDE, 3 : Beloved, when I gave all diligence to

6 ¹One God and Father of all, who *is* above all, and ^mthrough all, and in you all.

7 But unto every one of us is given grace according to the ⁿmeasure of the gift of Christ.

8 Wherefore he saith, When he ^oascended up on high, ^phe led captivity ²captive, and gave gifts unto men.

9 (Now that he ^qascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also ^rthat

² a multitude of captives. *A. V.*

write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

^k GAL. iii. 27, 28: As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

^l 1 COR. viii. 6: But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. See on MARK, xii. 29.

^m ROM. xi. 36: Of him, and through him, and to him, are all things: to whom be glory for ever.

ⁿ See on 1 COR. xii. 11.

^o See on JOHN, xii. 31.

^p JUDGES, v. 12: Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam. COL. ii. 15: The words under ver. 8.

^q JOHN, iii. 13: No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. *do.* vi. 33, 62: For the bread of God is he which cometh down from heaven, and giveth life unto the world. What and if ye shall see the Son of man ascend up where he was before?

^r ACTS, i. 9, 11: And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. 1 TIM. iii. 16: Preached unto the Gentiles, believed on in the world, received up into

ascended up far above all heavens, ^a that he might fill ³ all things.)

11 And he gave some, ^t apostles ; and some, ^u prophets ; and some, ^v evangelists ; and some, ^w pastors and ^x teachers ;

12 ^y For the perfecting of the saints, for the work of the ministry, ^z for the edifying of the ^a body of Christ :

13 ^b Till we all come in the unity ⁴ of the faith,

³ fulfil. *A. V.* ⁴ into the unity. *A. V.*

glory. HEB. iv. 14 : Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. *do.* vii. 26 : For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. *do.* viii. 1 : Now of the things which we have spoken this is the sum : We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens. *do.* ix. 24 : For Christ is not entered into the holy places made with hands, which are the figures of the true ; but into heaven itself, now to appear in the presence of God for us.

^a ACTS, ii. 33 : Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

^t 1 COR. xii. 28 : God hath set some in the Church, first apostles, secondarily prophets. EPH. ii. 20 : And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

^u See on ACTS, xi. 27.

^v See on ACTS, xxi. 8.

^w ACTS, xx. 28 : Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God.

^x See on ROM. xii. 7.

^y 1 COR. xii. 7 : But the manifestation of the Spirit is given to every man to profit withal.

^z 1 COR. xiv. 26 : How is it then, brethren ? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

^a See on ROM. xii. 5.

^b COL. ii. 2, 3 : That their hearts might be comforted, being

and of the knowledge of the Son of God, unto a
 ° perfect man, unto the measure of the stature⁵
 of the fulness of Christ :

14 That we *henceforth* be no more ^d children,
 ° tossed to and fro,⁶ and carried about with every
 f wind of doctrine, by the sleight of men, and
 cunning craftiness, ^e whereby they lie in wait to
 deceive ;⁷

15 But ^h speaking the ⁱ truth⁸ in love, may

^a age. *A. V.* ⁶ moving waves. *Wi.* fluctuating. *Pu.* ⁷ by the subtilty
 of men, through their craftiness for the managing of deceit. *Ham.*
⁸ being sincere. *A. V.*

knit together in love, and unto all riches of the full assurance
 of understanding, to the acknowledgement of the mystery of
 God, and of the Father, and of Christ. In whom are hid all
 the treasures of wisdom and knowledge.

^c See on HEB. xiii. 21.

^d ISA. xxviii. 9 : Whom shall he teach knowledge ? and
 whom shall he make to understand doctrine ? them that are
 weaned from the milk, and drawn from the breasts. 1 COR.
 xiv. 20 : Brethren, be not children in understanding : howbeit
 in malice be ye children, but in understanding be men.

^e HEB. xiii. 9 : Be not carried about with divers and strange
 doctrines. For it is a good thing that the heart be established
 with grace ; not with meats, which have not profited them
 that have been occupied therein. JAMES, i. 6 : He that
 wavereth is like a wave of the sea driven with the wind and
 tossed.

^f MAT. xi. 7 : What went ye out into the wilderness to see ?
 A reed shaken with the wind ?

^g ROM. xvi. 18 : For they that are such serve not our Lord
 Jesus Christ, but their own belly ; and by good words and
 fair speeches deceive the hearts of the simple. 2 COR. ii. 17 :
 For we are not as many, which corrupt the word of God : but
 as of sincerity, but as of God, in the sight of God speak we in
 Christ. See on MAT. xxiv. 4.

^h VER. 25. ZEC. viii. 16 : Speak ye every man the truth to
 his neighbour. 2 COR. iv. 2 : But have renounced the hidden
 things of dishonesty, not walking in craftiness, nor handling
 the word of God deceitfully ; but by manifestation of the
 truth commending ourselves to every man's conscience in the
 sight of God. 1 JOHN, iii. 18 : My little children, let us not
 love in word, neither in tongue ; but in deed and in truth.

ⁱ See on GAL. ii. 5.

^k grow up into him in all things, which is the
^l head, *even* Christ :

16 From whom the whole body ^m fitly joined together and compacted by that which every joint supplieth,⁹ according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, ⁿ that ye henceforth walk not as other Gentiles walk, in the ^o vanity of their mind,

18 Having the understanding ^p darkened, being ^q alienated from the life of God through the ignorance that is in them, because of the ^r blindness¹⁰ of their heart :

19 Who being, ^s past feeling ^t have given them-

⁹ by all juncture of ministration. *Rh.* by every joint of supply. *Ham. Whit.* ¹⁰ hardness. *A. V.*

^k See on ROM. xii. 5.

^l See on ROM. xii. 5.

^m JOHN, xv. 5 : I am the vine, ye are the branches : He that abideth in me, and I in him, the same bringeth forth much fruit : for without me ye can do nothing. COL. ii. 19 : Not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

ⁿ Ver. 22. See on 1 COR. vi. 11.

^o See on ACTS, xiv. 15.

^p ACTS, xxvi. 17, 18 : Unto whom [*the Gentiles*] now I send thee, to open their eyes, and to turn them from darkness to light. EPH. v. 8 : Ye were sometimes darkness, but now are ye light in the Lord. 1 THESS. iv. 5 : Not in the lust of concupiscence, even as the Gentiles which know not God.

^q EPH. ii. 12 : At that time ye were without Christ, being aliens from the commonwealth of Israel. GAL. iv. 8 : Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

^r ROM. i. 21 : Because that, when they knew God, they glorified him not as God—their foolish heart was darkened.

^s 1 TIM. iv. 2 : Having their conscience seared with a hot iron.

^t ROM. i. 24, 26 : Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves. For this cause God

selves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ ;

21 If so be that ye have heard him, and have been taught by him,¹¹ as the truth is in Jesus :

22 That ye ^u put off concerning ^v the former conversation the ^w old man, which is corrupt according to the deceitful lusts ;

23 And be ^x renewed in the spirit of your mind ;

24 And that ye ^y put on the new man, which

¹¹ in him. *Ham. Whit.*

gave them up unto vile affections : for even their women did change the natural use into that which is against nature. 1 PET. iv. 3 : For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. See on 1 COR. vi. 11.

^u COL. ii. 11 : In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. *do.* iii. 8, 9 : But now ye also put off all these ; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds. HEB. xii. 1 : Let us lay aside every weight, and the sin which doth so easily beset us. 1 PET. ii. 1, 2 : Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby.

^v VER. 17. See on 1 COR. vi. 11.

^w ROM. vi. 6 : Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

^x ROM. xii. 2 : Be not conformed to this world : but be ye transformed by the renewing of your mind. COL. iii. 10 : And have put on the new man, which is renewed in knowledge after the image of him that created him.

^y ROM. vi. 4 : We are buried with him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. 2 COR. v. 17 : If any man be in Christ, he is a new creature : old things are passed away ; behold, all things are become new. GAL. vi. 15 : For in Christ Jesus neither circumcision

after God¹² is² created in righteousness and true holiness.¹³

25 Wherefore putting away^a lying, ^b speak every man truth with his neighbour: for we are^c members one of another.

26 Be ye^d angry, and sin not: let not the sun go down upon your wrath:

¹² after the image of God. *Ma.* after the likeness of God. *Br.* ¹³ holiness of truth. *A. V.* holiness and truth. *Wh.*

availeth any thing, nor uncircumcision, but a new creature. *EPH.* vi. 11: Put on the whole armour of God. *COL.* iii. 10: And have put on the new man, which is renewed in knowledge after the image of him that created him.

² See on *EPH.* ii. 10.

^a *LEV.* xix. 11: Ye shall not—lie one to another. *Ps.* xxxi. 18: Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous. *do.* lviii. 3: The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. *do.* cxix. 163: I hate and abhor lying. *do.* cxx. 2: Deliver my soul, O LORD, from lying lips, and from a deceitful tongue. *PRO.* vi. 17: A lying tongue [*doth the Lord hate*]. *do.* x. 18: He that hideth hatred with lying lips, and he that uttereth a slander, is a fool. *do.* xii. 19, 22: The lip of truth shall be established for ever: but a lying tongue is but for a moment. Lying lips are abomination to the LORD: but they that deal truly are his delight. *do.* xiii. 5: A righteous man hateth lying. *do.* xix. 5, 9, 22: He that speaketh lies shall not escape—shall perish.—A poor man is better than a liar. *JOHN.* viii. 44: When he [*the devil*] speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. *COL.* iii. 9: Lie not one to another, seeing that ye have put off the old man with his deeds. *REV.* xxi. 8, 27: Liars shall have their part in the lake which burneth with fire and brimstone. There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie.

^b *ZEC.* viii. 16. See on ver. 15.

^c See on *ROM.* xii. 5.

^d *Ps.* iv. 4: Stand in awe, and sin not. *do.* xxxvii. 8: Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. *PRO.* xiv. 17, 29: He that is soon angry dealeth foolishly. He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly. *do.* xvi. 32: He that is slow to anger is better than the mighty; and he that

27 Neither ^e give place to the devil.¹⁴

28 Let him that stole ^f steal no more : but rather let him ^g labour, working with *his* hands the thing which is good, that he may have to give ¹⁵ ^h to him that needeth.

29 Let no ⁱ corrupt¹⁶ communication¹⁷ proceed out of your mouth, but that which is ^k good

¹⁴ calumniator. *Ham.* ¹⁵ to distribute. *A. V.* ¹⁶ evil. *Wi.* ¹⁷ word. *Wi.* speech. *Pu.*

ruleth his spirit than he that taketh a city. *do.* xix. 11 : The discretion of a man deferreth his anger ; and it is his glory to pass over a transgression. *do.* xxii. 24 : Make no friendship with an angry man ; and with a furious man thou shalt not go. *ECCLES.* vii. 9 : Be not hasty in thy spirit to be angry : for anger resteth in the bosom of fools. *MARK,* iii. 5 : When he had looked round about on them with anger, being grieved for the hardness of their hearts. *GAL.* v. 19, 20 : The works of the flesh are—wrath, strife. *COL.* iii. 8, 13 : But now ye also put off all these ; anger, wrath, malice. Forbearing one another, and forgiving one another, if any man have a quarrel against any.

^e *2 COR.* ii. 10, 11 : To whom ye forgive any thing, I forgive also : for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ ; lest Satan should get an advantage of us : for we are not ignorant of his devices. *EPH.* vi. 11 : Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. *JAMES,* iv. 7 : Resist the devil, and he will flee from you. *1 PET.* v. 9 : Whom resist stedfast in the faith.

^f See on *MARK,* x. 19.

^g See on *2 THESS.* iii. 8, 11, 12.

^h *LUKE,* iii. 11 : He that hath two coats, let him impart to him that hath none ; and he that hath meat, let him do likewise.

ⁱ *MAT.* xii. 35, 36 : A good man out of the good treasure of the heart bringeth forth good things : and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. *EPH.* v. 4 : Neither filthiness, nor foolish talking, nor jesting, which are not convenient. *COL.* iii. 8 : But now ye also put off all these ; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

^k *COL.* iv. 6 : Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

to the use of edifying,¹⁸ that it may ¹minister grace unto the hearers.

30 And grieve not the ^mholy Spirit of God, whereby ye are ⁿsealed unto the day of ^oredemption.

31 Let all ^pbitterness, and wrath, and anger, and clamour, and ^qevil speaking, be put away from you, ^rwith all malice :

¹⁸to edify profitably. *A, V.*

¹Ps. xxxvii. 30 : The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. PRO. x. 31, 32 : The mouth of the just bringeth forth wisdom. The lips of the righteous know what is acceptable : but the mouth of the wicked speaketh frowardness. ECCLES. x. 12 : The words of a wise man's mouth are gracious ; but the lips of a fool will swallow up himself. ECCLUS. xxi. 16 : The talking of a fool is like a burden in the way : but grace shall be found in the lips of the wise. MARK, ix. 50 : Have salt in yourselves, and have peace one with another. LUKE, iv. 22 : All bare him witness, and wondered at the gracious words which proceeded out of his mouth. COL. iii. 16 : Let the word of Christ dwell in you richly in all wisdom ; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. 1 THES. v. 11 : Comfort yourselves together, and edify one another, even as also ye do.

^mISA. vii. 13 : Is it a small thing for you to weary men, but will ye weary my God also? *do.* lxiii. 10 : They rebelled, and vexed his holy Spirit : therefore he was turned to be their enemy. EZEK. xvi. 43 : Because thou hast not remembered the days of thy youth, but hast fretted me in all these things ; behold, therefore I also will recompense thy way upon thine head, saith the Lord GOD. 1 THES. v. 19 : Quench not the Spirit. 1 TIM. iv. 14 : Neglect not the gift that is in thee. 2 TIM. i. 6 : I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

ⁿSee on ROM. viii. 16.

^oSee on EPH. i. 14.

^pCOL. iii. 8, 19 : But now ye also put off all these ; anger, wrath, malice—Husbands, love your wives, and be not bitter against them.

^qTIT. iii. 2 : To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. JAMES, iv. 11 : Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of

32 And be ye ^a kind one to another, tender-hearted,¹⁹ ^t forgiving one another, even as God for Christ's sake²⁰ hath forgiven you.

CHAP. V.

2 After general exhortations, to love, 3 to flee fornication, 4 and all uncleanness, 7 not to converse with the wicked, 15 to walk warily, and to be 18 filled with the Spirit, 22 he descendeth to the particular duties, how wives ought to obey their husbands, 25 and husbands ought to love their wives, 32 even as Christ doth his Church.

BE ye therefore ^a followers¹ of God, ^b as dear children ;

2 And ^c walk in love, ^d as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a ^e sweetsmelling savour.²

¹⁹ merciful. *Wi. Co. Ma. Cr. Bi. Rh.* compassionate. *Pu.* ²⁰ in Christ. *Co. Rh. Pu.* ¹ imitators. *Ham. Pu.* ² odour of sweetness, *Rh.*

the law, and judgeth the law : but if thou judge the law, thou art not a doer of the law, but a judge. 1 PET. ii. 1 : Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings.

¹ TIT. iii. 3 : We ourselves were sometimes foolish, disobedient—living in malice and envy, hateful, and hating one another.

^a See on ver. 2.

^t See on MAT. vi. 14.

CHAP. V.

^a EPH. iv. 32.

^b MAT. v. 45, 48 : That ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore perfect, even as your Father which is in heaven is perfect. LUKE, vi. 36 : Be ye therefore merciful, as your Father also is merciful.

^c See on JOHN, xiii. 34.

^d HEB. vii. 27 : Who needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the people's : for this he did once, when he offered up himself. *do.* ix. 26 : Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. *do.* x. 10, 12 : By the which will we are sanctified through the offering of the body of Jesus Christ once for all. But this man, after he had

3 But ^ffornication, and all uncleanness, or covetousness,³ let it not be once ^s named among you, as becometh saints ;

4 Neither ^hfilthiness, nor foolish talking, nor jesting,⁴ which are ⁱnot convenient :⁵ but rather giving of thanks.

5 For this ye know, that ^kno whoremonger, nor unclean person, nor covetous man,¹ who is

³ inordinate desire. *Ham. Whit.* insatiable desire. *Dod.* ⁴ scurrility. *Rh. Pu.* lewd turns. *Dod.* ⁵ not comely. *Co. Ma. Cr. Gen.* not seemly. *Ham.*

offered one sacrifice for sins, for ever sat down on the right hand of God. 1 JOHN, iii. 16 : Hereby perceive we the love of God, because he laid down his life for us : and we ought to lay down our lives for the brethren. See on ROM. iv. 25.

^e GEN. viii. 20, 21 : Noah builded an altar unto the LORD— and offered burnt offerings—And the LORD smelled a sweet savour. LEV. i. 9 : But his inwards and his legs shall he wash in water : and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD. NUMB. xxix. 2 : Ye shall offer a burnt offering for a sweet savour unto the LORD. 2 COR. ii. 15 : We are unto God a sweet savour of Christ.

^f 1 COR. vi. 18 : Flee fornication. Every sin that a man doeth is without the body ; but he that committeth fornication sinneth against his own body. 2 COR. xii. 21 : And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed. EPH. iv. 19, 20. See on 1 COR. vi. 9, 18.

^g Ver. 12. 1 COR. v. 1 : Such fornication as is not so much as named among the Gentiles.

^h See on EPH. iv. 29.

ⁱ ROM. i. 28 : As they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.

^k See on 1 COR. vi. 9, 18.

^l MARK, x. 24 : How hard is it for them that trust in riches to enter into the kingdom of God ! COL. iii. 5 : Covetousness, which is idolatry. 1 TIM. vi. 17 : Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God.

an idolater, ^m hath any inheritance in the kingdom of Christ and of God.

6 Let no man ⁿ deceive you with vain words : for because of these things cometh the ^o wrath of God upon the children of disobedience.⁶

7 Be not ye therefore partakers ⁷ with them.

8 For ye were sometimes ⁸ ^p darkness, but now ^q *are ye* light in the Lord : walk as ^r children of light :

⁶ unbelief. COL. iii. 6. *A. V.* ⁷ companions. *Co. Ma. Cr. Bi. Gen.*
⁸ once. *Gen. Pu. We.*

^m See on 1 COR. vi. 9.

ⁿ JER. xxix. 8, 9 : For thus saith the LORD of hosts, the God of Israel ; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name : I have not sent them, saith the LORD. COL. ii. 4 : And this I say, lest any man should beguile you with enticing words. See on MAT. xxiv. 4.

^o See on ROM. i. 18.

^p ISA. ix. 2 : The people that walked in darkness have seen a great light : they that dwell in the land of the shadow of death, upon them hath the light shined. MAT. iv. 16 : The people which sat in darkness saw great light ; and to them which sat in the region and shadow of death light is sprung up. ACTS, xxvi. 18 : To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. ROM. i. 21 : Because that, when they knew God, they glorified him not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened. 1 PET. ii. 9 : But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light. See on 1 COR. vi. 11.

^q JOHN, viii. 12 : Then spake Jesus again unto them, saying, I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life. *do.* xii. 46 : I am come a light into the world, that whosoever believeth on me should not abide in darkness. 2 COR. iii. 18 : But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image. *do.* iv. 6 : For God,

9 (For the ^afruit of the Spirit ⁹ is in all goodness and righteousness and truth ;)

10 Proving ¹⁰ ^twhat is acceptable unto the Lord.

11 And have no ^ufellowship with the ^vunfruitful works of darkness, but rather ^wreprove *them*.

12 For it is a ^xshame even to speak of those things which are done of them in secret.

13 But ^yall things that are reprov'd ¹¹ are

⁹ light. *Wi. Wh. We.* ¹⁰ Searching. *Cr.* ¹¹ discovered. *A. V.*

who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 1 JOHN, ii. 9 : He that saith he is in the light, and hateth his brother, is in darkness even until now.

^t See on LUKE, xvi. 8.

^a GAL. v. 22, &c : The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, &c.

^u PHI. i. 10 : That ye may approve things that are excellent ; that ye may be sincere and without offence till the day of Christ. 1 THES. v. 21 : Prove all things ; hold fast that which is good. 1 TIM. ii. 3 : For this is good and acceptable in the sight of God our Saviour. See on 1 THES. iv. 3.

^v 1 COR. x. 20 : But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God : and I would not that ye should have fellowship with devils. See on MAT. xviii. 17.

^w ROM. vi. 21 : What fruit had ye then in those things whereof ye are now ashamed ? for the end of those things is death. *do.* xiii. 12 : Let us cast off the works of darkness. GAL. vi. 8 : He that soweth to his flesh shall of the flesh reap corruption.

^x LEV. xix. 17 : Thou shalt not hate thy brother in thy heart : thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. 1 TIM. v. 20 : Them that sin rebuke before all, that others also may fear.

^y Ver. 3. See ROM. i. 24, 26.

^z JOHN, iii. 20, 21 : Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. HEB. iv. 13 : Neither is there any creature that is not manifest in his sight : but all things are naked and opened unto the eyes of him with whom we have to do.

made manifest by the light : for whatsoever doth make manifest is light.

14 Wherefore he¹² saith, ^aAwake thou that sleepest, and ^aarise from the dead,¹³ and Christ shall give thee light.

15 See then that ye walk ^bcircumspectly, not as fools,¹⁴ but as wise,

16 ^cRedeeming the time, ^dbecause the days are ^eevil.

17 Wherefore be ye not ^funwise, but ^gunderstanding what the ^hwill of the Lord is.

18 And be not ⁱdrunk with wine, wherein is excess ;¹⁵ but be filled with the Spirit ;

19 Speaking to yourselves in ^kpsalms and

¹² *it. A. V.* ¹³ *from death. Ma. Cr.* ¹⁴ *unwise. Rh. Pu.* ¹⁵ *riotousness. Rh. dissoluteness. Whit.*

^a See on ROM. xiii. 11.

^b See on JOHN, v. 25.

^c COL. iv. 5 : Walk in wisdom toward them that are without, redeeming the time.

^d COL. iv. 5 : The words under ver. 15. GAL. vi. 10 : As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

^e ECCLES. xi. 2 : Give a portion to seven, and also to eight ; for thou knowest not what evil shall be upon the earth. *do.* xii. 1 : Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. JOHN, xii. 35 : Walk while ye have the light, lest darkness come upon you. EPH. vi. 13.

^f PS. xxxvii. 19 : They shall not be ashamed in the evil time : and in the days of famine they shall be satisfied.

^g COL. iv. 5 : The words under ver. 15.

^h See on 1 THESS. iv. 3.

ⁱ 1 THESS. iv. 3 : This is the will of God, even your sanctification. *do.* v. 18 : In every thing give thanks : for this is the will of God in Christ Jesus concerning you.

^j See on ROM. xiii. 13.

^k ACTS, xvi. 25 : At midnight Paul and Silas prayed, and sang praises to God. 1 COR. xiv. 26 : When ye come together, every one of you hath a psalm, hath a doctrine. COL. iii. 16 : Let the word of Christ dwell in you richly in all wis-

hymns and spiritual songs, ¹ singing and making melody in your heart to the Lord ;

20 ^m Giving thanks always for all things unto God and ¹⁶ the Father in the name of our Lord Jesus Christ ;

21 ⁿ Submitting yourselves one to another in the fear of God.

22 ^o Wives, submit yourselves unto your own husbands, ^p as unto the Lord.

23 For the ^q husband is the head of the wife, even as ^r Christ is the head of the Church : and he is the saviour of the ^s body.¹⁷

24 Therefore as the Church is subject unto Christ, so *let* the wives *be* to their own husbands ^t in every thing.

25 Husbands, ^u love your wives, even as Christ also loved the Church, and ^v gave himself for it ;

¹⁶ even. *Ham.* ¹⁷ this his body. *Ne.*

dom ; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. JAMES, v. 13 : Is any merry ? let him sing psalms.

¹ Ps. lviii. 7, 8 : My heart is fixed, O God, my heart is fixed : I will sing and give praise. Awake up, my glory ; awake, psaltery and harp : I myself will awake early. *do.* cxlvii. 7 : Sing unto the LORD with thanksgiving ; sing praise upon the harp unto our God.

^m See on ROM. i. 8.

ⁿ See on ROM. xii. 10.

^o See on 1 COR. xi. 3.

^p EPH. vi. 5.

^q See on 1 COR. xi. 3.

^r See on ROM. xii. 5.

^s See on ROM. xii. 5.

^t COL. iii. 20, 22 : Children, obey your parents in all things — Servants, obey in all things your masters. TIT. ii. 9 : Exhort servants to be obedient to their own masters, and to please them well in all things.

^u See on 1 COR. vii. 3.

^v ACTS, xx. 28 : Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God. See on ver. 2.

26 That he might sanctify and cleanse it with the ^w washing of water ^x by the word,

27 ^y That he might present it to himself a glorious Church, ^z not having spot, or wrinkle, or any such thing; ^a but that it should be holy and without blemish.¹⁸

28 So ought men ¹⁹ to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; ²⁰ but nourisheth and cherisheth it, even as the Lord the Church:

30 For we are ^b members of his body, of his flesh, and of his bones.

31 ^c For this cause ²¹ shall a man leave his father and mother, and shall be joined unto ²² his wife, and they ^d two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the Church.

33 Nevertheless ^e let every one of you in par-

¹⁸ blame. *Co. Ma. Cr. Bi. Gen.* ¹⁹ husbands. *Ham. Pu.* ²⁰ body. *Pu.* ²¹ Answerably to this. *Dod.* ²² cleave to. *Co. Gen. Ham.*

^w See on JOHN, iii. 3, 5.

^x See on JOHN, xv. 3.

^y 2 COR. xi. 2: For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. See on 1 COR. i. 8.

^z CANT. iv. 7: Thou art all fair, my love; there is no spot in thee.

^a EPH. i. 4: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

^b GEN. ii. 23: And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. See on ROM. xii. 5.

^c See on MARK, x. 7, 8.

^d 1 COR. vi. 16: What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

^e Ver. 25. COL. iii. 19: Husbands, love your wives, and be not bitter against them.

ticular so love his wife even as himself; and the wife see that she ^f reverence her husband.

CHAP. VI.

1 *The duty of children towards their parents, 5 of servants towards their masters: 10 our life is a warfare, 12 not only against flesh and blood, but also spiritual enemies: 13 the complete armour of a Christian, 18 and how it ought to be used: 21 Tychicus is commended.*

CHILDREN, ^a obey your parents in the Lord: for this is right.

2 ^b Honour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye ^c fathers, provoke not your children

^f EST. i. 17, 20: This deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. When the king's decree which he shall make shall be published throughout all his empire—all the wives shall give to their husbands honour, both to great and small. I PET. iii. 6: Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

CHAP. VI.

^a See on MAT. xv. 4.

^b JER. xxxv. 18: And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you. EZEK. xxii. 7: In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow. MAL. i. 6: A son honour-eth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? See on MAT. xv. 4.

^c I SAM. iii. 13, 14: I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's

to wrath : but ^d bring them up in the nurture ¹ and admonition ² of the Lord.

5 ^e Servants, be obedient to them that are

¹ teaching. *Wi. doctrine. Cr. instruction. Bi. Gen. We. learning. Br. discipline. Rh. Pu.* ² information. *Co. Ma. Cr. Bi. Gen.*

house shall not be purged with sacrifice nor offering for ever. PRO. xix. 18 : Chasten thy son while there is hope, and let not thy soul spare for his crying. *do.* xxii. 15 : Foolishness is bound in the heart of a child ; but the rod of correction shall drive it far from him. *do.* xxix. 15, 17 : The rod and reproof give wisdom : but a child left to himself bringeth his mother to shame. Correct thy son, and he shall give thee rest ; yea, he shall give delight unto thy soul. COL. iii. 21 : Fathers, provoke not your children to anger, lest they be discouraged.

^d GEN. xviii. 19 : I know him, that he will command his children and his household after him, and they shall keep the way of the LORD. DEUT. iv. 9 : Teach them thy sons, and thy sons' sons. *do.* vi. 6, 7, 20 : These words, which I command thee this day, shall be in thine heart : and thou shalt teach them diligently unto thy children.—And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you ? Then thou shalt say unto thy son, &c. *do.* xi. 19 : Ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. P^s. lxxviii. 4 : We will not hide them from their children, showing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done. PRO. xxii. 6 : Train up a child in the way he should go : and when he is old, he will not depart from it. ECCLUS. vii. 23 : Hast thou children ? instruct them, and bow down their neck from their youth. *do.* xxx. 3 : He that teacheth his son grieveth the enemy : and before his friends he shall rejoice of him.

^e GEN. xxiv. 10, 12, 33 : All the goods of his master were in his hand. O LORD God of my master Abraham, I pray thee send me good speed this day, and show kindness unto my master Abraham. There was set meat before him to eat : but he said, I will not eat, until I have told mine errand. *do.* xxxi. 38, 39, &c : This twenty years have I been with thee ; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee ; I bare the loss of it ; of my hand didst thou require it, whether stolen by day, or stolen by

your masters according to the flesh, ^f with fear and trembling, in ^g singleness of your heart, as unto Christ ;

6 Not with ^h eyeservice, as menpleasers ; but as the servants of Christ, doing the will of God from the heart ;

7 ⁱ With good will doing service, as to the Lord, and not to men :

8 ^k Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* ^l bond or free.

9 And, ye ^m masters, do the same things unto

night, &c. *do.* xxxix. 4, 6 : Joseph found grace in his sight, and he served him : and he made him overseer over his house, and all that he had he put into his hand. He knew not ought he had, save the bread which he did eat. *MAL.* i. 6 : A son honoureth his father, and a servant his master. *COL.* iii. 22 : Servants, obey in all things your masters according to the flesh ; not with eyeservice, as menpleasers ; but in singleness of heart, fearing God. *1 TIM.* vi. 1, 2 : Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren ; but rather do them service, because they are faithful and beloved, partakers of the benefit. *TIT.* ii. 9, 10 : Exhort servants to be obedient unto their own masters, and to please them well in all things ; not answering again ; not purloining, but showing all good fidelity ; that they may adorn the doctrine of God our Saviour in all things. *1 PER.* ii. 18 : Servants, be subject to your masters with all fear ; not only to the good and gentle, but also to the froward.

^f See on *PHI.* ii. 12.

^g *1 CHR.* xxix. 17 : I know also, my God, that thou triest the heart, and hast pleasure in uprightness. *WISD.* i. 1 : Think of the LORD with a good heart, and in simplicity of heart seek him.

^h *COL.* iii. 22 : The words under ver. 5.

ⁱ *GEN.* xxxi. 6 : Ye know that with all my power I have served your father. *COL.* iii. 23 : Whatsoever ye do, do it heartily, as to the Lord, and not unto men.

^k See on *MAT.* xvi. 27.

^l See on *ACTS.* x. 35.

^m *LEV.* xxv. 43 : Thou shalt not rule over him with rigour,

them, forbearing³ threatening : knowing that
ⁿ your Master⁴ also is in heaven ; neither is
 there ^o respect of persons with him.

10 Finally, my brethren, ^p be strong in the
 Lord, and in the ^q power of his might.⁵

11 Put on the whole ^r armour of God, that ye
 may be able to stand against the ^s wiles of the
 devil.

12 For we wrestle not against ^t flesh and

³ moderating. *A. V.* ⁴ some read, both your and their Master. *A. V.*
⁵ mighty power. *Pu.*

but shalt fear thy God. DEUT. xxiv. 14, 15 : Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates : at his day thou shalt give him his hire, neither shall the sun go down upon it. JOB, xxxi. 13—15 : If I did despise the cause of my manservant or of my maidservant, when they contended with me ; what then shall I do when God riseth up ? and when he visiteth, what shall I answer him ? Did not he that made me in the womb make him ? and did not one fashion us in the womb ? ECCLES. vii. 20, 21 : Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee. Let thy soul love a good servant, and defraud him not of liberty. COL. iv. 1 : Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven.

ⁿ JOHN, xiii. 13 : Ye call me Master and Lord : and ye say well ; for so I am. 1 COR. vii. 22 : For he that is called in the Lord, being a servant, is the Lord's freeman : likewise also he that is called, being free, is Christ's servant.

^o See on ACTS, x. 34.

^p 2 TIM. ii. 1 : My son, be strong in the grace that is in Christ Jesus.

^q See on EPH. iii. 16.

^r See on ROM. xiii. 12.

^s 2 COR. ii. 11 : We are not ignorant of [*Satan*] his devices. REV. ii. 24 : As many as have not this doctrine, and which have not known the depths of Satan.

^t MAT. xvi. 17 : And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 1 COR. xv. 50 : Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption.

blood,⁶ but against ^u principalities, against powers, against the ^v rulers of the darkness of this world,⁷ against spiritual wickedness ⁸ in high ⁹ places.

13 Wherefore take unto you the whole ^w armour of God, that ye may be able to withstand in the ^x evil day, and having done all,¹⁰ to stand.

14 Stand therefore, having your ^y loins girt about with truth, and having on the ^z breastplate of righteousness ;

15 And your ^a feet shod with the preparation of the Gospel of peace ;¹¹

16 Above all,¹² taking the ^b shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the ^c helmet of salvation, and the

⁶ Gr. blood and flesh. *A. V.* ⁷ against the rulers of this world of darkness. *Ne.* ⁸ the spirit of wickedness. *Co.* wicked spirits. *A. V.* ⁹ heavenly, as chap. i. 3. *A. V.* ¹⁰ having overcome all. *A. V.* ¹¹ And shod upon your feet with the Gospel of peace, that ye may be prepared. *Co.* and your feet shod with the foundation of the Gospel of peace. *Br.* ¹² Upon all these. *Dod.*

^u ROM. viii. 38, 39 : For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. EPH. i. 21 : Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. COL. ii. 15 : And having spoiled principalities and powers, he made a show of them openly, triumphing over them.

^v LUKE, xxii. 53 : When I was daily with you in the temple, ye stretched forth no hands against me : but this is your hour, and the power of darkness. See on JOHN, xii. 31.

^w Ver. 11. See on ROM. xiii. 12.

^x EPH. v. 16.

^y See on LUKE, xii. 35.

^z See on ROM. xiii. 12.

^a See on ROM. x. 15.

^b I JOHN, v. 4 : This is the victory that overcometh the world, even our faith.

^c See on ROM. xiii. 12.

^d sword of the Spirit, which is the word of God :
 18 ^e Praying always ¹³ with all prayer and supplication ¹⁴ in the Spirit, and ^f watching thereunto with all perseverance and ^g supplication for all saints ;

19 And ¹⁵ ^h for me, that utterance ¹⁶ may be given unto me, that I may open my mouth ⁱ boldly, ¹⁷ to make known the mystery of the Gospel,

20 For which I am an ^k ambassador ¹ in bonds : ¹⁸

¹³ at every season. *Ham.* ¹⁴ in supplication. *Wh.* ¹⁵ Particularly. *Dod. Pu.* ¹⁶ the word. *Co.* speech. *Rh. Pu.* ¹⁷ freely. *Cr. Bi.* with confidence. *Rh.* with authority. *Ham.* ¹⁸ in a chain. *A. V.*

^d ISA. xi. 4 : He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. *do.* xlix. 2 : He hath made my mouth like a sharp sword. *Hos.* vi. 5 : Therefore have I hewed them by the prophets : I have slain them by the words of my mouth. 2 *THESS.* ii. 8 : Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth. *HEB.* iv. 12 : The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. *REV.* i. 16 : Out of his mouth went a sharp twoedged sword. *do.* ii. 12, 16 : These things saith he which hath the sharp sword with two edges. Repent ; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. *do.* xix. 15, 21 : Out of his mouth goeth a sharp sword, that with it he should smite the nations. The remnant were slain by the sword of him that sat upon the horse, which sword proceeded out of his mouth.

^e See on *LUKE*, xviii. 1.

^f See on *MAT.* xxiv. 42, and on *MAT.* xxvi. 41.

^g *EPH.* i. 16 : [*I Paul*] cease not to give thanks for you, making mention of you in my prayers. *PHI.* i. 4 : Always in every prayer of mine for you all making request with joy. *1 TIM.* ii. 1 : I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.

^h See on *ROM.* xv. 30.

ⁱ See on *ACTS*, iv. 29.

^k See on 2 *COR.* v. 20.

¹ See on *ACTS*, ix. 16.

that therein ¹⁹ ^m I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, *and* how I do, ²⁰ ⁿ Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things :

22 Whom I have sent unto you for the same purpose, that ye might ^o know our affairs, and *that* he might comfort your hearts.

23 ^p Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ in ^q sincerity. ²¹ Amen.

¶ Written ²² from Rome unto the Ephesians by Tychicus.

¹⁹ thereof. *A. V.* ²⁰ my affairs, what I do. *Han.* ²¹ with incorruption. *A. V.* ²² Sent. *Co.*

^m ISA. lviii. 1 : Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. ACTS, xxviii. 31 : Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him. PHI. i. 20 : According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. 1 THESS. ii. 2 : But even after that we had suffered before, and were shamefully intreated, as ye know, at Philippi, we were bold in our God to speak unto you the Gospel of God with much contention.

ⁿ See on ACTS, xx. 4.

^o COL. iv. 7, 8 : All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord : whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts.

^p 1 PET. v. 14 : Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

^q TIT. ii. 7 : In doctrine showing uncorruptness, gravity, sincerity.

THE EPISTLE OF PAUL THE APOSTLE TO THE

Philippians.

ST. PAUL founded the Christian Church at Philippi, as we read (ACTS, xvi. 12—40), about the year of Christ 51; and we read of his being there again (ACTS, xx. 6). Philippi was a small city of Macedonia, situated near the borders of Thrace. It had formerly been called Crenides, but the famous king Philip had given it his own name, when he enlarged and fortified it against the Thracians. A Roman colony had been carried thither by Julius Cæsar.

The Christians at Philippi were always full of acknowledgement for the faith they had received from God, by the ministry of St. Paul. They assisted him on several occasions (PHI. iv. 16). They sent him money while in Achaïa; and, being informed that he was a prisoner at Rome, they sent a deputation to him by Epaphroditus, their bishop, to be serviceable to him (PHI. iv. 12, 18). Epaphroditus fell sick; and St. Paul, in order to deliver the Philippians from their concern at the hearing of his sickness, sent Epaphroditus to them again, when he was recovered, and by him this epistle. The design of this epistle was to thank the Philippians for the supply they had sent him; to comfort them under the concern they had expressed for his imprisonment; to check a party spirit that had crept in among them; and to promote, on the contrary, an entire union and harmony of affection; to guard them against being seduced from the purity of the Christian faith by Judaizing teachers; to support them under the trials with which they struggled; and, above all, to inspire them with a zealous concern to adorn their holy profession, by the most eminent Christian attainments.

As the apostle tells the Philippians that he hoped to see them shortly (PHI. ii. 24), and there are plain intimations (PHI. i. 12; ii. 26) in the epistle of his having been some time at Rome, it is probable that it was written in the year 62, towards the end of his confinement.

CHAP. I.

- 3 *He testifieth his thankfulness to God, and his love toward them, for the fruits of their faith, and fellowship in his sufferings, 9 daily praying to him for their increase in grace: 12 he sheweth what good the faith of Christ had received by his troubles at Rome, 21 and how ready he is to glorify Christ either by his life or death, 27 exhorting them to unity, 28 and to fortitude in persecution.*

A. D. 64. PAUL and Timotheus, the servants of Jesus Christ, to all the saints ^ain Christ Jesus which are at ^bPhilippi, with the Bishops and Deacons :

2 ^cGrace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 I ^dthank my God upon every remembrance ¹of you,

4 Always in every prayer of mine for you all making request ²with joy,

5 For your ^efellowship in the Gospel from the first day until now ;

6 Being ^fconfident of this very thing, that ^ghe which hath begun a ^hgood work in you ³

¹ mention. *A. V.* ² making supplication. *We.* ³ among you. *Ham.*

CHAP. I.

^a 1 COR. i. 2 : To them that are sanctified in Christ Jesus.

^b ACTS, xvi. 12 : And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony : and we were in that city abiding certain days, &c.

^c See on ROM. i. 7.

^d See on ROM. i. 8, 9.

^e ROM. xii. 13 : Distributing to the necessity of saints ; given to hospitality. *do.* xv. 26 : For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. 2 COR. viii. 1 : More over, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia. PHI. iv. 14, 15 : Notwithstanding ye have well done, that ye did communicate with my affliction. Now, ye Philippians, know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

^f HEB. x. 35 : Cast not away therefore your confidence, which hath great recompence of reward.

^g PS. cxxxviii. 8 : The LORD will perfect that which concerneth me : thy mercy, O LORD, endureth for ever : forsake not the works of thine own hands.

^h JOHN, vi. 29 : This is the work of God, that ye believe in him whom he hath sent. 1 THESS. i. 3 : Remembering without ceasing your work of faith, and labour of love, and pa-

will perform *it*⁴ ¹ until the day of Jesus Christ :

7 Even as it is meet⁵ for me to think this of you all, because I have you in ^k my heart ;⁶ inasmuch as both in my ^l bonds, and in ^m the defence and confirmation of the Gospel, ⁿ ye all are partakers of my grace.⁷

8 For ^o God is my record, ^p how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, ^q that your love may abound yet more and more in ^r knowledge and *in* all judgment ;⁸

10 That ^a ye may approve things that are ex-

⁴ will finish it. *A. V.* ⁵ just. *Wi. Pu.* ⁶ ye have me in your heart. *A. V.* ⁷ partakers with me of grace. *A. V.* companions of grace with me. *Ma. Cr.* ⁸ experience. *Co.* feeling. *Ma.* understanding. *Cr. Bi. Rh.* sense. *A. V.* perception. *Dod.* spiritual sense. *We.*

tience of hope in our Lord Jesus Christ, in the sight of God and our Father.

¹ Ver. 10.

^k 2 COR. iii. 2 : Ye are our epistle written in our hearts. *do.* vii. 3 : I have said before, that ye are in our hearts to die and live with you.

^l See on ACTS, ix. 16.

^m Ver. 17.

ⁿ PHI. iv. 14, 16 : Notwithstanding ye have well done, that ye did communicate with my affliction. For even in Thessalonica ye sent once and again unto my necessity. 2 TIM. i. 8 : Be thou partaker of the afflictions of the Gospel according to the power of God. REV. i. 9 : I John, who also am your brother, and companion in tribulation.

^o See on ROM. i. 9.

^p PHI. ii. 26 : He longed after you all. *do.* iv. 1 : My brethren dearly beloved and longed for.

^q See on JOHN, xiii. 34.

^r EPH. i. 8 : Wherein he hath abounded toward us in all wisdom and prudence. PHILE. 6 : That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

^a ROM. ii. 18 : And knowest his will, and approvest the things that are more excellent. *do.* xii. 2 : That ye may prove what is that good, and acceptable, and perfect, will of God. EPH. v. 10 : Proving what is acceptable unto the Lord.

cellent ;⁹ † that ye may be sincere and without offence till the day of Christ ;

11 Being filled with the fruits of righteousness, ^u which are by Jesus Christ, ^v unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the Gospel ;

13 So that my bonds in Christ ¹⁰ are manifest in all the ^w palace,¹¹ and in all other *places* ;¹²

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and ^x strife ; and some also of good will :

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds :

17 But the other of love, knowing that I am ^y set for the defence of the Gospel.

18 What then ? notwithstanding, every way,

⁹ try things that differ. *A. V.* ¹⁰ for Christ. *A. V.* ¹¹ Cæsar's court. *A. V.* ¹² to all others. *A. V.*

† See on 1 COR. i. 8.

^u JOHN, xv. 4, 5 : Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. I am the vine, ye are the branches : He that abideth in me, and I in him, the same bringeth forth much fruit : for without me ye can do nothing. EPH. ii. 10 : We are his workmanship, created in Christ Jesus unto good works. COL. i. 6 : Which is come unto you, as it is in all the world ; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth.

^v See on 1 COR. x. 31.

^w PHI. iv. 22 : All the saints salute you, chiefly they that are of Cæsar's household.

^x PHI. ii. 3.

^y Ver. 7. 1 COR. ix. 17 : A dispensation of the Gospel is committed unto me.

whether in pretence, or in truth, Christ is preached; and I therein do rejoyce, yea, and will rejoyce.

19 For ^a I know that this shall turn to my salvation ^a through your prayer, and the supply ¹³ of the ^b Spirit of Jesus Christ,

20 According to my ^c earnest expectation and my hope, that in nothing I shall be ^d ashamed, but *that* with all ^e boldness, as always, *so* now also Christ shall be magnified in my body, ^f whether *it be* by life, or by death.

21 For to me to ^g live *is* Christ, and to ^h die *is* gain.

22 But if I live ¹⁴ in the flesh, this *is* the fruit of my labour: ¹⁵ yet what I shall choose I wot not.

23 For I am in a strait betwixt two, ¹⁶ having

¹³ ministering. *Co. Ma. Cr. Bi. help. Gen.* ¹⁴ if I am to live. *We.* ¹⁵ that thing is to me fruitful for the work. *Cr.* ¹⁶ borne two different ways. *Dod.*

^a ROM. viii. 28: And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

^a See on ROM. xv. 30.

^b See on ROM. viii. 9.

^c ROM. viii. 19: The earnest expectation of the creature waiteth for the manifestation of the sons of God.

^d ROM. v. 5: Hope maketh not ashamed.

^e EPH. vi. 19, 20: And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

^f ROM. xiv. 7, 8: For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

^g See on ROM. vi. 11.

^h REV. xiv. 13: And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

a desire to ⁱ depart, and to be ^k with Christ; which is far better:

24 Nevertheless to abide in the flesh *is* more needful for you.

25 And ^l having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;¹⁷

26 That ^m your rejoicing may be more abundant in Jesus Christ for ¹⁸ me by my coming to you again.

27 Only ⁿ let your conversation be as it becometh¹⁹ the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye ^o stand fast in one spirit, with ^p one mind ^q striving together for the faith²⁰ of the Gospel;

28 And in ^r nothing terrified by your adver-

¹⁷ the advancement of your faith and joy. *Dod.* ¹⁸ through. *Ham.*
¹⁹ let your behaviour be worthy of. *We.* ²⁰ in defence of the faith. *Bi.*

ⁱ 2 TIM. iv. 6: I am now ready to be offered, and the time of my departing is at hand.

^k See on JOHN, xii. 26.

^l PHI. ii. 24.

^m See on 2 COR. 1. 14.

ⁿ PHI. iii. 20: For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ. See on EPH. iv. 1.

^o See on PHI. iv. 1.

^p 1 COR. i. 10: Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

^q JUDE, 3: It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

^r ISA. li. 7, 12: Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass? MAT. x. 28: And fear not

saries : ^a which is to them an evident token of perdition,²¹ ^t but to you of salvation, and that of God.

29 For unto you ^u it is given in the behalf of Christ,²² ^v not only to believe on him, but also to suffer for his sake ;

30 ^w Having the same conflict ^x which ye saw in me, and now hear *to be* in me.

CHAP. II.

1 *He exhorteth them to unity, and to all humbleness of mind, by the example of Christ's humility and exaltation : 12 to a careful proceeding in the way of salvation, that they be as lights to the wicked world, 16 and comforts to him their Apostle, who is now ready to be offered up to God : 19 he hopeth to send Timothy to them, whom he greatly commendeth, 25 as Epaphroditus also, whom he presently sendeth to them.*

IF *there be* therefore any consolation in Christ, if any comfort of love, if any ^a fellow-

²¹ destruction. *Pu.* ²² for Christ. *Bi. Gen. Rh. Pu.*

them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in hell.

^a 2 THESS. i. 5 : Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer.

^t See on ACTS, xiv. 22.

^u See on ACTS, v. 41.

^v EPH. ii. 8 : By grace ye are saved through faith ; and that not of yourselves : it is the gift of God.

^w Ver. 29. 1 COR. xv. 10 : I laboured more abundantly than they all : yet not I, but the grace of God which was with me. COL. i. 29 : Whereunto I also labour, striving according to his working, which worketh in me mightily. *do.* ii. 1 : I would that ye knew what great conflict I have for you. 1 THESS. ii. 2 : We were bold in our God to speak unto you the Gospel of God with much contention.

^x ACTS, xvi. 19, &c : They caught Paul and Silas, and drew them into the marketplace unto the rulers, &c. 1 THESS. ii. 2 : But even after that we had suffered before, and were shamefully intreated, as ye know, at Philippi, we were bold in our God to speak unto you the Gospel of God with much contention.

CHAP. II.

^a 2 COR. xiii. 14 : The grace of the Lord Jesus Christ, and

ship of the Spirit,¹ if any ^b bowels and mercies,²

2 ^c Fulfil ye my joy, that ye be ^d likeminded, having the same love, *being* of one accord,³ of one mind.

3 ^e *Let nothing be done* through strife or vain-glory ; but ^f in lowliness of mind let each esteem other better than themselves.

4 ^g Look ^h not every man on his own things,⁵ but every man also on the things of others.

5 ^h Let this mind be in you, which was also in Christ Jesus :

6 Who, ⁱ being in the form of God, ^k thought it not robbery to be equal with God :⁶

¹ communication of spirit. *Ham.* ² compassion and mercy. *Co. Cr. Bi. Gen.* ³ of one soul. *We.* ⁴ Aim. *We.* ⁵ for his own profit. *Co.* ⁶ Who, being in the form of God, did not covet to appear as God. *Whit.* Who, being in the form of a God, did not take upon to be equal to a God. *Wh.*

the love of God, and the communion of the Holy Ghost, be with you all.

^b COL. iii. 12 : Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering.

^c JOHN, iii. 29 : He that hath the bride is the bridegroom : but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice : this my joy therefore is fulfilled.

^d See on JOHN, xvii. 11.

^e PHI. i. 15, 16 : GAL. v. 26 : Let us not be desirous of vain glory, provoking one another, envying one another. JAMES, iii. 14 : But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

^f See on ROM. xii. 10.

^g See on ROM. xiv. 1.

^h See on MAT. xi. 29.

ⁱ See on JOHN, i. 1, 2 ; and JOHN, xiv. 9.

^k JOHN, v. 18 : The Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. *do. x. 33* : The Jews answered him, saying, For a good work we stone thee not ; but for blasphemy ; and because that thou, being a man, makest thyself God.

7 But made himself of ¹ no reputation, and took upon him the form of a ^m servant, and ⁿ was made in the likeness ⁷ of men :

8 And being found in fashion as a man, he humbled himself, and ^o became obedient unto death, even the death of the cross.

⁷ habit. *A. V.*

¹ ROM. xv. 3 : For even Christ pleased not himself ; but, as it is written, The reproaches of them that reproached thee fell on me. See on MARK, ix. 12.

^m ISA. xlii. 1 : Behold my servant, whom I uphold. *do.* xlix. 3, 6 : Thou art my servant, O Israel, in whom I will be glorified. It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob. *do.* lii. 13 : Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. *do.* liii. 11 : By his knowledge shall my righteous servant justify many. EZEK. xxxiv. 23, 24 : I will set up one shepherd over them, and he shall feed them, even my servant David. And I the LORD will be their God, and my servant David a prince among them. ZEC. iii. 8 : Behold, I will bring forth my servant the BRANCH. MAT. xx. 28 : Even as the Son of man came not to be ministered unto, but to minister. LUKE, xxii. 27 : I am among you as he that serveth. JOHN, xiii. 13, 14 : Ye call me Master and Lord : and ye say well ; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.

ⁿ ROM. viii. 3 : For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. HEB. ii. 17 : Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. See on JOHN, i. 14.

^o MAT. xxvi. 39, 42 : O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as thou wilt. O my Father, if this cup may not pass away from me, except I drink it, thy will be done. JOHN, x. 18 : I have power to lay it [*my life*] down, and I have power to take it again. This commandment have I received of my Father. HEB. v. 8 : Though he were a Son, yet learned he obedience by the things which he suffered. *do.* xii. 2 : Looking unto Jesus the author and finisher of our faith ; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

9 Wherefore God also ^p hath highly exalted him, and ^q given him a name which is above every name :

10 ^r That at ^b the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth ;

11 And *that* every tongue should confess that Jesus Christ is ^s Lord, to the glory of God the Father.

12 Wherefore, my beloved, ^t as ye have always obeyed, not as in my presence only, but now much more in my absence, ^u work out

^{in.} *Co. Ma.*

^p JOHN, xvii. 1, 2, 5 : Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. ACTS, ii. 33 : Therefore [*Jesus*] being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. HEB. ii. 9 : We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour. REV. iii. 21 : To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

^q See on EPH. i. 20, 21.

^r MAT. xxviii. 18 : And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. See on ROM. xiv. 11.

^s See on JOHN, xiii. 13.

^t PHI. i. 5.

^u PRO. x. 16 : The labour of the righteous tendeth to life ; the fruit of the wicked to sin. JOHN, vi. 27—29 : Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you : for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God ? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. HEB. iv. 11 : Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. 2 PET. i. 5—10 :

your own salvation with ^v fear and trembling.

13 For it is ^w God which worketh in you both to will and to do of *his* good pleasure.

14 Do all things ^x without murmurings and ^y disputings :

15 That ye may be blameless and harmless,⁹ the ^z sons of God, without rebuke, ^a in the midst of a ^b crooked¹⁰ and perverse nation,¹¹ among whom ye ^c shine¹² as lights in the world ;

⁹ sincere. *A. V.* ¹⁰ froward. *Pu.* ¹¹ generation. *Wh. We.* ¹² shine ye. *A. V.*

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

^v Ps. ii. 11: Serve the LORD with fear, and rejoice with trembling. ISA. lxvi. 2: To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word. 2 COR. vii. 15: He [*Titus*] remembereth the obedience of you all, how with fear and trembling ye received him. EPH. vi. 5: Servants, be obedient to them that are your masters according to the flesh, with fear and trembling. HEB. xii. 28: Let us have grace, whereby we may serve God acceptably with reverence and godly fear.

^w See on 1 COR. xv. 10.

^x See on 1 COR. x. 10.

^y ROM. xiv. 1: Him that is weak in the faith receive ye, but not to doubtful disputations.

^z MAT. v. 45: That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. EPH. v. 1: Be ye therefore followers of God, as dear children.

^a 1 PET. ii. 12: Having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.

^b DEUT. xxxiii. 5: They have corrupted themselves, their

16 Holding forth¹³ the word of life; that I may^d rejoice in the day of Christ, that I have not^e run in vain, neither laboured in vain.

17 Yea, and if^f I be offered¹⁴ upon the sacrifice and^g service of your faith, I^h joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 But¹⁵ I trust in the Lord Jesus to sendⁱ Timotheus shortly unto you, that I also may be of good comfort,¹⁶ when I know your state.

20 For I have no man^k likeminded,¹⁷ who will naturally¹⁸ care for your state.

21 For all¹ seek their own, not the things which are Jesus Christ's.

¹³ holding fast. *Ham. Whit.* ¹⁴ Gr. poured forth. *A. V.* ¹⁵ Moreover. *A. V.* ¹⁶ of good courage. *Pu.* ¹⁷ so dear unto me. *A. V.* ¹⁸ sincerely. *Ham.*

spot is not the spot of his children: they are a perverse and crooked generation.

^e *EPH. v. 8:* For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light. See on *MAT. v. 14, 16.*

^d See on *2 COR. i. 14.*

^c See on *1 COR. ix. 24.*

^f *2 TIM. iv. 6:* I am now ready to be offered, and the time of my departure is at hand.

^g *ROM. xv. 16:* That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God.

^h See on *ACTS, v. 41.*

ⁱ See on *ACTS, xvi. 1.*

^k *PS. lv. 13:* But it was thou, a man mine equal, my guide, and mine acquaintance.

¹ *1 COR. x. 24, 33:* Let no man seek his own, but every man another's wealth. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. *do. xiii. 5:* Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. *2 TIM. iii. 2:* For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. *do. iv. 10, 16:* Demas hath forsaken me, having loved this present world.—At my first answer no man stood with me, but all men forsook me.

22 But ye know the proof of him, ^m that, as a son with the father, he hath served with me in the Gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.¹⁹

24 But ⁿ I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you ^o Epaphroditus, my brother, and companion in labour, and ^p fellowsoldier, but your ^q messenger, and ^r he that ministered to my wants.

26 For he ^s longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully,²⁰ that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and ^t hold such in reputation:²¹

¹⁹ perceive how affairs relating to me are. *Pu.* ²⁰ speedily. *Rk.* willingly. *We.* ²¹ honour such. *A. V.*

^m See on ACTS, xvi. 1.

ⁿ PHI. i. 25: Having this confidence, I know that I shall abide and continue with you all. PHILE. 22: I trust that through your prayers I shall be given unto you.

^o PHI. iv. 18: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

^p See on 1 TIM. i. 18.

^q 2 COR. viii. 23: They are the messengers of the churches, and the glory of Christ.

^r See on 2 COR. xi. 9.

^s See on PHI. i. 8.

^t 1 COR. ix. 14: Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel. *do.* xvi. 18: They have refreshed my spirit and your's: therefore

30 Because for the work of Christ he was nigh unto death, not regarding ²² his life, to ^a supply ²³ your lack of service toward me.

CHAP. III.

1 *He warneth them to beware of the false teachers of the circumcision, 4 showing that himself hath greater cause than they to trust in the righteousness of the law: 7 which notwithstanding he counteth as dung and loss, to gain Christ and his righteousness, 12 therein acknowledging his own imperfection: 15 he exhorteth them to be thus minded, 17 and to imitate him, 18 and to decline the ways of carnal Christians.*

FINALLY, my brethren, ^a rejoice in the Lord. ^b To write the same things to you, to me indeed *is* not grievous,¹ but for you *it is* safe

²² venturing. *Ham.* ²³ fulfil. *Gen.* ¹ tedious. *We.*

acknowledge ye them that are such. GAL. vi. 6: Let him that is taught in the word communicate unto him that teacheth in all good things. 1 THESS. v. 12, 13: We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake. 1 TIM. v. 17: Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. HEB. xiii. 7, 17: Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Obey them that have the rule over you, and submit yourselves: for they watch for your souls.

^a 1 COR. xvi. 17: That which was lacking on your part they have supplied. PHI. iv. 10: But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

CHAP. III.

^a See on ROM. xii. 12; and on LUKE, i. 46, 47.

^b 2 PET. i. 12—15: Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

2 Beware of ^cdogs, beware of ^devil workers, beware of the ^econcision.²

3 For we are the ^fcircumcision, which ^gworship God in the spirit, and ^hrejoice in Christ Jesus, and have no confidence in the flesh.

4 Though ⁱI might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more :

5 ^kCircumcised the eighth day, of the ^lstock³

² wrong circumcision. *Pu.* ³ race. *Pu.*

^c ISA. lvi. 10, 11 : His watchmen are blind : they are all ignorant, they are all dumb dogs, they cannot bark ; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand : they all look to their own way, every one for his gain, from his quarter. GAL. v. 15 : If ye bite and devour one another, take heed that ye be not consumed one of another. REV. xxii. 15 : For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

^d Ps. cxix. 115 : Depart from me, ye evil doers : for I will keep the commandments of my God. 2 COR. xi. 13 : Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

^e See on ACTS, xv. 1.

^f See on ACTS, vii. 51.

^g JOHN, iv. 23, 24 : The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. God is a Spirit : and they that worship him must worship him in spirit and in truth. ROM. vii. 6 : But now we are delivered from the law, that being dead wherein we were held ; that we should serve in newness of spirit, and not in the oldness of the letter.

^h GAL. vi. 14 : But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

ⁱ 2 COR. xi. 18, 21 : Seeing that many glory after the flesh, I will glory also. I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

^k GEN. xvii. 12 : He that is eight days old shall be circumcised among you, every man child in your generations.

^l See on ROM. xi. 1.

of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews ; as touching ⁴ the law, a ^m Pharisee ;

6 Concerning ⁿ zeal, ^o persecuting the Church ; ^p touching the righteousness which is in ⁵ the law, ^q blameless.

7 But what things were ^r gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss for the excellency of the ^s knowledge of

⁴ according to. *Pu.* ⁵ by. *Ham.*

^m See on ACTS, xxiii. 6.

ⁿ ACTS, xxii. 3 : I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. GAL. i. 13, 14 : For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the Church of God, and wasted it : and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

^o See on ACTS, viii. 3 ; also on JOHN, xvi. 2.

^p ROM. x. 3, 5 : For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

^q LUKE, i. 6 : And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

^r MAT. xiii. 44 : The kingdom of heaven is like unto treasure hid in a field ; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

^s JER. ix. 23, 24 : Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches : but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth : for in these things I delight, saith the LORD. 1 COR. ii. 2 : For I determined not to know any thing among you, save Jesus Christ, and him crucified. See on JOHN, xvii. 3.

Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them *but dung*,⁶ that I may win Christ,

9 And be found in him, not having ^t mine own righteousness, which is of the law, but that which is through the faith of Christ,⁷ the ^u righteousness which is of God by ⁸ faith :

10 That I may ^v know him, and the power of his resurrection, and the ^w fellowship of his sufferings, being made conformable unto his death ;

11 If by any means I might ^x attain unto the resurrection of the dead.

12 Not as though I had already ^y attained, either were already ^z perfect : but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

⁶ vile. *Cr. Br.* ⁷ faith in Christ. *We.* ⁸ through. *Pu.*

^t ROM. x. 3, 15 : The words under ver. 6.

^u ROM. ix. 30 : What shall we say then ? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. *do.* x. 6 : But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven ? (that is, to bring Christ down from above.) See on ROM. i. 17.

^v ROM. iv. 25 : Who was delivered for our offences, and was raised again for our justification.

^w ROM. vi. 3—5 : Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death ? Therefore we are buried with him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. See on ACTS, xiv. 22.

^x ACTS, xxvi. 7 : Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

^y 1 TIM. vi. 12 : Fight the good fight of faith, lay hold on eternal life.

^z See on HEB. xiii. 21.

13 Brethren, I count not myself to have apprehended: but *this*^a one thing *I do*,^b forgetting those things which are behind, and ^creaching forth unto those things which are before,

14 ^dI press toward the mark for the prize of the ^ehigh calling⁹ of God in Christ Jesus.

15 Let us therefore, as many as be ^fperfect, ^gbe thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, ^hlet us walk by the same rule, ⁱlet us mind the same thing.¹⁰

⁹ And (according to the mark appointed) I press to the reward of the high calling, &c. *Cr.* By the goal I hasten to the prize of the supernal calling, &c. *Han.* ¹⁰ let us proceed by one rule, that we may be of one accord. *Co. Ma. Cr.* let us be unanimous; let us walk by the same rule. *Wh.*

^a See on LUKE, x. 42.

^b Ps. xlv. 10: Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. LUKE, ix. 62: No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. 2 COR. v. 16: Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

^c 1 COR. ix. 24, 26: So run, that ye may obtain. I therefore so run, not as uncertainly. HEB. vi. 1: Leaving the principles of the doctrine of Christ, let us go on unto perfection.

^d 2 TIM. iv. 7, 8: I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. HEB. xii. 1: Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

^e See on ROM. i. 7.

^f See on HEB. xiii. 21.

^g GAL. v. 10: I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

^h GAL. vi. 16: As many as walk according to this rule, peace be on them, and mercy.

17 Brethren, be ^k followers ¹¹ together of me, and mark ¹² them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are the* ¹ enemies of the cross of Christ :

19 ^m Whose end *is* destruction, ⁿ whose God *is* their belly, and ^o whose glory *is* in their shame, ^p who mind earthly things.)

¹¹ imitators. *Pu.* ¹² take notice of. *Pu.*

¹ PHI. ii. 2. See on JOHN, xvii. 11.

^k See on 1 COR. xi. 1.

¹ GAL. i. 7 : Which is not another ; but there be some that trouble you, and would pervert the Gospel of Christ. *do.* ii. 21 : I do not frustrate the grace of God : for if righteousness come by the law, then Christ is dead in vain. PHI. i. 15, 16 : Some indeed preach Christ even of envy and strife ; and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds. See on GAL. iv. 29.

^m 2 COR. xi. 15 : Whose end [*the ministers of Satan*] shall be according to their works. 2 PET. ii. 1 : But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

ⁿ ROM. xvi. 18 : They that are such serve not our Lord Jesus Christ, but their own belly. 1 TIM. vi. 5 : Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness : from such withdraw thyself.

^o HOS. iv. 7 : As they were increased, so they sinned against me : therefore will I change their glory into shame. 2 COR. xi. 12 : That I may cut off occasion from them which desire occasion ; that wherein they glory, they may be found even as we. GAL. vi. 13 : Neither they themselves who are circumcised keep the law ; but desire to have you circumcised, that they may glory in your flesh.

^p ROM. viii. 5 : They that are after the flesh do mind the things of the flesh. 2 COR. xii. 17, 18 : Did I make a gain of you by any of them whom I sent unto you ? Did Titus make a gain of you ? 1 TIM. vi. 5 : Men of corrupt minds, and destitute of the truth, supposing that gain is godliness. TIT. i. 11 : Teaching things which they ought not, for filthy lucre's sake. 2 PET. ii. 3 : Through covetousness shall they with feigned words make merchandise of you.

20 For ⁹our conversation is in heaven ;¹³ ^rfrom whence also we ^alook for the Saviour, the Lord Jesus Christ :

21 Who shall ^tchange our vile body,¹⁴ that it may be fashioned like unto his glorious body, ^uaccording to the working¹⁵ whereby he is able even to ^vsubdue all things unto himself.

CHAP. IV.

1 *From particular admonitions, A he proceedeth to general exhortations, 10 showing how he rejoiced at their liberality towards him lying in prison, not so much for the supply of his own wants, as for the grace of God in them ; 19 and so he concludeth with prayer and salutations.*

THEREFORE, my brethren dearly beloved

¹³ we are citizens of heaven, or heaven is the city of which we are free. *Ham.* ¹⁴ the body of our humility. *Rh.* our mean body. *Pu.* ¹⁵ virtue, or energy. *Ham.*

⁹ *EPH.* ii. 6, 19 : And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. *COL.* iii. 1, 3 : If ye then be risen with Christ, seek those things which are above.—For ye are dead, and your life is hid with Christ in God.

^t *ACTS*, i. 11 : Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

^u See on 1 *COR.* i. 7.

^v 1 *COR.* xv. 43, 48, 49 : It is sown in dishonour ; it is raised in glory : it is sown in weakness ; it is raised in power. As is the earthy, such are they also that are earthy : and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. *COL.* iii. 4 : When Christ, who is our life, shall appear, then shall ye also appear with him in glory. 1 *JOHN*, iii. 2 : We know that, when he shall appear, we shall be like him.

^u *EPH.* i. 19 : And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.

^v 1 *COR.* xv. 26, 27 : The last enemy that shall be destroyed is death. For he hath put all things under his feet.

and ^a longed for, ^b my joy and crown, so ^c stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, ^d that they be of the same mind in the Lord.

3 And I intreat thee also, true ¹ yokefellow, help those women which ^e laboured with me in the Gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the ^f book of life.

4 ^g Rejoice in the Lord alway : *and* again I say, Rejoice.

5 Let your ^h moderation be known unto all men. ⁱ The Lord *is* at hand.

6 Be ^k careful ² for nothing ; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the ¹ peace of God, which passeth all

¹ faithful. *Co. Ma. Cr.*

² anxiously solicitous. *Whit.*

CHAP. IV.

^a See on PHI. i. 8.

^b See on 2 COR. i. 14.

^c GAL. v. 1 : Stand fast therefore in the liberty wherewith Christ hath made us free. EPH. vi. 14 : Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness. PHI. i. 27 : That ye stand fast in one spirit, with one mind. 1 THES. iii. 8 : Now we live, if ye stand fast in the Lord. 2 THES. ii. 15 : Brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

^d PHI. ii. 2 : Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. *do.* iii. 13.

^e ROM. xvi. 3 : Greet Priscilla and Aquila my helpers in Christ Jesus. PHI. i. 27 : That ye stand fast in one spirit, with one mind striving together for the faith of the Gospel.

^f See on LUKE, x. 20.

^g PHI. iii. 1. See on ROM. xii. 12 ; also on LUKE, i. 46, 47.

^h TIT. iii. 2 : [*Put them in mind*] to speak evil of no man, to be no brawlers, but gentle, showing all meekness to all men.

ⁱ See on 1 COR. vii. 29.

^k See on MAT. vi. 25.

¹ See on JOHN, xvi. 33.

understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, ^m whatsoever things are true, ⁿ whatsoever things are honest, ^o whatsoever things are just, ^p whatsoever things are pure, ^q whatsoever things are lovely, ^r whatsoever things are of good report; ⁶ if there be any ^s virtue, and if there be any ^t praise, ⁷ think on these things.

9 ^u Those things, which ye have both learned, and received, and heard, and seen in me, do : and the ^v God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now

³ venerable. *A. V.* ⁴ equitable. *Dod.* ⁵ pertain to love. *Co. Ma. Bi. Gen.* amiable. *Rh.* are worthy love. *To.* are friendly. *Dod.* ⁶ commendable. *Br.* ⁷ laudable thing. *Co. Ma.*

^m *EPH.* iv. 25 : Wherefore putting away lying, speak every man truth with his neighbour : for we are members one of another.

ⁿ See on *ROM.* xii. 17.

^o *DEUT.* xvi. 20 : That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee. *ISA.* xxvi. 3 : Thou wilt keep him in perfect peace, whose mind is stayed on thee : because he trusteth in thee.

^p *JAMES*, iii. 17 : But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. *1 JOHN*, iii. 3 : And every man that hath this hope in him purifieth himself, even as he is pure.

^q See *1 COR.* i. 3.

^r See *3 JOHN*, 12.

^s *2 PET.* i. 3, 4 : According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue : whereby are given unto us exceeding great and precious promises : that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

^t *ROM.* xiii. 3 : Do that which is good, and thou shalt have praise of the same.

^u *PHI.* iii. 17. See on *1 COR.* xi. 1.

^v See on *ROM.* xv. 33.

at the last ^w your care of me hath flourished again ;⁸ wherein ⁹ ye were also careful,¹⁰ but ye lacked opportunity.¹¹

11 Not that I speak in respect of want : for I have learned, in whatsoever state I am, ^x *therewith* to be content.

12 ^y I know both how to be abased, and I know how to abound : every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things ^z through Christ which strengtheneth me.

14 Notwithstanding ^a ye have well done, that ye did communicate ¹² with my affliction.

⁸ is revived. *A. V.* ⁹ to whom. *Pu.* ¹⁰ had regard. *Pu.* ¹¹ wanted ability. *Ham.* ¹² in partaking. *Pu.*

^x GEN. xxviii. 20, 21 : If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on—then shall the LORD be my God. JOB, i. 21 : Naked came I out of my mother's womb, and naked shall I return thither : the LORD gave, and the LORD hath taken away ; blessed be the name of the LORD. PS. xlix. 17 : When he dieth he shall carry nothing away : his glory shall not descend after him. ECCLES. v. 15 : As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. MAT. vi. 25, 34 : Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Take therefore no thought for the morrow : for the morrow shall take thought for the things of itself. 1 TIM. vi. 6—8 : Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. HEB. xiii. 5 : Be content with such things as ye have : for he hath said, I will never leave thee, nor forsake thee.

^y 2 COR. vi. 10 : As sorrowful, yet always rejoicing ; as poor, yet making many rich ; as having nothing, and yet possessing all things. See on 1 COR. iv. 11.

^z See on 1 COR. x. 13.

^a 2 COR. i. 7 : As ye are partakers of the sufferings, so

^w 2 COR. xi. 9 : That which was lacking to me, the brethren which came from Macedonia supplied.

15 Now, ye Philippians, know also, that in the beginning of the Gospel, when I departed from Macedonia, ^b no church communicated with me ¹³ as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because ¹⁴ I ^e desire a gift : but I desire fruit that may abound to your account.

18 But I have all, ¹⁵ and abound : I am full, having received of ^d Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a ^e sacrifice acceptable, wellpleasing to God.

19 But my God shall ^f supply all your ^e need ¹⁶ according to his ^h riches in glory by Christ Jesus.

20 Now ⁱ unto God and our Father ¹⁷ *be* glory for ever and ever. Amen.

¹³ partook with me. *Pu.* ¹⁴ that. *Ham.* ¹⁵ I have received all. *A. V.*
¹⁶ wants. *Pu.* ¹⁷ our God and Father. *Ham.*

shall ye be also of the consolation. *PHI.* i. 7 : Inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace.

^b *2 COR.* xii. 14 : I seek not your's, but you.

^c See on *ROM.* xv. 28.

^d *PHI.* ii. 25 : I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants.

^e *HEB.* xiii. 16 : To do good and to communicate forget not : for with such sacrifices God is well pleased.

^f *2 COR.* ix. 12 : The administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God.

^g *Ps.* xxiii. 1 : The *LORD* is my shepherd ; I shall not want. *MAT.* vi. 26 : Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ? *2 COR.* ix. 8 : God is able to make all grace abound toward you ; that ye, always having all sufficiency in all things, may abound to every good work.

^h See on *ROM.* ii. 4.

ⁱ See on *ROM.* xvi. 27.

21 Salute every saint in Christ Jesus. The brethren ^k which are with me greet you.

22 All the saints salute you, ¹ chiefly ¹⁸ they that are of Cæsar's ¹⁹ household.

23 The ^m grace of our Lord Jesus Christ *be* with you all. ²⁰ Amen. ²¹

¶ It was written to the Philippians from Rome by Epaphroditus. ²²

¹⁸ but especially. *Pu.* ¹⁹ the emperor's. *Co. Ma. Cr.* ²⁰ be with your spirit. *Rh. Wh.* ²¹ So let it be. *Pu.* ²² and sent by Epaphroditus. *Gen.*

^k GAL. i. 2: All the brethren which are with me, unto the churches of Galatia.

¹ PHI. i. 13: My bonds in Christ are manifest in all the palace.

^m See on ROM. xvi. 20.

THE EPISTLE OF PAUL THE APOSTLE TO THE

Colossians.

COLOSSE was a city of Phrygia Minor, and stood on the river Lycens, at an equal distance between Laodicea and Hierapolis. These three cities, says Eusebius, were destroyed by an earthquake, in the tenth of Nero, or about two years after the date of St. Paul's Epistle to the Colossians.

Some learned men are of opinion that St. Paul never visited this place, though he preached in Phrygia; and that the Colossians received the faith from Epaphras, and perhaps also from Timothy. Paul, having been informed either by Epaphras, then prisoner with him at Rome, or by a letter from the Laodiceans, that false apostles at Colosse had preached the necessity of Jewish observances, wrote this epistle, in which he insists that Jesus Christ is the only mediator with God, and the true head of the Church, &c. This epistle is so much like that to the Ephesians, both in language and matter, that the one will greatly illustrate the other. This epistle was written at the time St. Paul was prisoner at Rome, very probably in A. D. 62, and was carried to the Colossians by Tychicus and Onesimus.

CHAP. I.

1 *After salutation he thanketh God for their faith, 7 confirmeth the doctrine of Epaphras, 9 prayeth further for their increase in grace, 14 describeth the true Christ, 21 encourageth them to receive Jesus Christ, and commendeth his own ministry.*

A. D. 64. PAUL, an ^aapostle of Jesus Christ by the will of God, and Timotheus *our* brother,
2 To the ^bsaints and ^cfaithful brethren in Christ which are at Colosse: ^dGrace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We ^egive thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we ^fheard of your faith in Christ Jesus, and of ^gthe love *which ye have* to all the saints,

5 For the hope which is ^hlaid up for you in heaven, whereof ye heard before in the word of the truth ¹of the Gospel;²

6 Which is come unto you, ⁱas *it is* in all the world; and ^kbringeth forth fruit, as *it doth* also

¹ the true word. *Ma. Cr. Dod.* ² of the Gospel of truth. *Ham.*

CHAP. I.

^a See on 1 COR. i. 1.

^b See on 2 COR. i. 1.

^c EPH. vi. 21. See on EPH. i. 1.

^d See on ROM. i. 7.

^e See on ROM. i. 8.

^f Ver. 9. See on EPH. i. 15.

^g HEB. vi. 10: For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.

^h 2 TIM. iv. 8: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. 1 PET. i. 4: To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

ⁱ Ver. 23. MARK, xvi. 15: And he said unto them, Go ye into all the world, and preach the Gospel to every creature. See on MAT. xxiv. 14.

^k PHI. i. 11: Being filled with the fruits of righteousness,

in you, since the day ye ¹ heard of it, and knew the ^m grace of God in truth :³

7 As ye also learned of ⁿ Epaphras our dear fellowservant, who is for you a ^o faithful minister of Christ ;

8 Who also declared unto us your ^p love in the Spirit.

9 ^q For this cause we also, since the day we heard it, do not cease to pray for you, and to desire ^r that ye might be filled with the knowledge

³ truly. *Pu.*

which are by Jesus Christ, unto the glory and praise of God. See on MARK, iv. 8.

¹ ROM. x. 17: So then faith cometh by hearing, and hearing by the word of God.

^m 2 COR. vi. 1: We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. EPH. iii. 2: If ye have heard of the dispensation of the grace of God which is given me to you-ward. TIT. ii. 11, 12: For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. 1 PET. v. 12: By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting and testifying that this is the true grace of God wherein ye stand.

ⁿ COL. iv. 12: Epaphras, who is one of you, a servant of Christ, saluteth you. PHILE. 23: There salute thee Epaphras.

^o 2 COR. xi. 23: Are they ministers of Christ? (I speak as a fool) I am more. 1 TIM. iv. 6: If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ.

^p ROM. xv. 30: Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me.

^q VER. 3, 4. EPH. i. 15, 16: After I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers.

^r ROM. xii. 2: Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. 1 COR. i. 5: That in every thing ye are enriched by him, in all utterance, and in all knowledge. EPH. v. 10, 17: Proving

of his will ^a in all wisdom and spiritual ¹ understanding ;

10 That ye might ^u walk worthy of the Lord unto all pleasing, ⁴ ^v being fruitful in every good work, and ^w increasing in the knowledge of God ;

11 ^x Strengthened with all might, according to his glorious power, unto all ^y patience and ^z longsuffering with ^a joyfulness ;

12 ^b Giving thanks unto the Father, which

^a and please him in all things. *Gen.*

what is acceptable unto the LORD. Be ye not unwise, but understanding what the will of the Lord is.

^a EPH. i. 8 : Wherein he hath abounded toward us in all wisdom and prudence.

¹ Ps. cxix. 99 : I have more understanding than all my teachers : for thy testimonies are my meditation. 1 JOHN, v. 20 : And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true.

^u See on EPH. iv. 1.

^v JOHN, xv. 8, 16 : Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain : that whatsoever ye shall ask of the Father in my name, he may give it you. 2 COR. ix. 8 : And God is able to make all grace abound toward you ; that ye, always having all sufficiency in all things, may abound to every good work. PHI. i. 11 : Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. TIT. iii. 1 : Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. HEB. xiii. 21 : Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ ; to whom be glory for ever and ever. Amen.

^w 2 PET. iii. 18 : But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

^x See on EPH. iii. 16.

^y JAMES, i. 4 : But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

^z See on EPH. iv. 2.

^a See on ACTS, v. 41.

^b EPH. v. 20 : Giving thanks always for all things unto God

hath made us meet to be partakers⁵ of the^e inheritance of the saints in light :

13 Who hath delivered us from the^d power of darkness, ^e and hath translated *us* into the kingdom of his dear Son :⁶

14 ^f In whom we have redemption through his blood, *even* the forgiveness of sins :

15 Who is the^g image⁷ of the invisible God, the^h firstborn of every creature :⁸

16 For by him wereⁱ all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or^k dominions, or principalities, or powers : all things were created^l by him, and for him :

⁵ made us fit for a part. *Pu.* ⁶ Gr. the Son of his love. *MAT.* iii. 17; *EPH.* i. 6. *A. V.* ⁷ similitude. *Pu.* ⁸ of the whole creation. *Ham. Wh.*

and the Father in the name of our Lord Jesus Christ. *COL.* iii. 15 : And let the peace of God rule in your hearts, to the which also ye are called in one body ; and be ye thankful.

^c See on *ACTS*, xx. 32.

^d *EPH.* vi. 12 : We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world. *HEB.* ii. 14 : That through death he might destroy him that had the power of death, that is, the devil. *1 PET.* ii. 9 : That ye should show forth the praises of him who hath called us out of darkness into his marvellous light.

^e *1 THESS.* ii. 12 : That ye would walk worthy of God, who hath called you unto his kingdom and glory. *2 PET.* i. 11 : For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

^f See on *ACTS*, xx. 28.

^g See on *JOHN*, xiv. 9.

^h See on *ROM.* viii. 29.

ⁱ See on *JOHN*, i. 3.

^k See on *ROM.* viii. 38.

^l *ROM.* xi. 36 : For of him, and through him, and to him, are all things : to whom be glory for ever. Amen. *HEB.* ii. 10 : It became him, for whom are all things, and by whom are all things.

17 And he is ^m before all things, and by him all things consist.

18 And he is the ⁿ head of the body,⁹ the Church: who is the beginning, the ^o firstborn from the dead; that in all *things*¹⁰ he might have the preeminence.

19 For it pleased *the Father* that in him should all ^p fulness dwell;

20 And, having made ^q peace¹¹ through the blood of his cross, by him to ^r reconcile ^s all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, that were ^t sometime alienated and enemies in *your* mind ^u by wicked works,¹² yet ^v now hath he reconciled

⁹ his body. *We.* ¹⁰ among all. *A. V.* ¹¹ making peace. *A. V.* ¹² by your mind in wicked works. *A. V.*

^m JOHN, i. 1, 3, 4: In the beginning was the Word. All things were made by him. In him was life, and the life was the light of men. *do.* xvii. 5: And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 1 COR. viii. 6: One Lord Jesus Christ, by whom are all things, and we by him.

ⁿ EPH. i. 10: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him. See on ROM. xii. 5.

^o 1 COR. xv. 23: But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. See on ROM. viii. 29.

^p See on JOHN, i. 16.

^q See on JOHN, xvi. 33.

^r See on ROM. v. 10.

^s EPH. i. 10: That in the dispensation of the fulness of times he might gather together in one all things in Christ.

^t See on 1 COR. vi. 11.

^u TIT. i. 15, 16: Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

^v EPH. ii. 19: Now therefore ye are no more strangers and

^m 22 In the ^w body of his flesh through death, to
^x present you holy and unblameable ¹³ and un-
 reproveable ¹⁴ in his sight :

^m 23 ^y If ye continue in the faith ^z grounded and
 settled, and *be* not moved away from the hope of
 the Gospel, which ye have heard, *and* which was
^a preached to every creature which is under
 heaven ; ^b whereof I Paul am made a minister ;

¹³ without blemish. *Br. Pu.* immaculate. *Rh.* ¹⁴ without fault. *Co.*
Ma. Cr. Bi. Gen. spotless. *Br. We.*

foreigners, but fellowcitizens with the saints, and of the hous-
 hold of God.

^w *EPH.* ii. 15 : Having abolished in his flesh the enmity,
 even the law of commandments contained in ordinances, for
 to make in himself of twain one new man, so making peace.

^x *JUDE*, 24 : Now unto him that is able to keep you from
 falling, and to present you faultless before the presence of his
 glory with exceeding joy. See on *1 COR.* i. 8.

^y *JOHN*, xv. 6 : If a man abide not in me, he is cast forth as
 a branch, and is withered. *HEB.* x. 38 : Now the just shall
 live by faith : but if any man draw back, my soul shall have
 no pleasure in him.

^z *EPH.* ii. 21, 22 : In whom [*Jesus Christ*] all the building
 fitly framed together groweth unto an holy temple in the
 Lord : in whom ye also are builded together for an habitation
 of God through the Spirit. *do.* iii. 17 : That Christ may dwell
 in your hearts by faith ; that ye, being rooted and grounded in
 love. *COL.* ii. 7.

^a See on ver. 6 ; and on *MAT.* xxiv. 14.

^b Ver. 25. *ACTS*, i. 17 : He was numbered with us, and
 had obtained part of this ministry. *do.* xii. 25 : Barnabas and
 Saul returned from Jerusalem, when they had fulfilled their
 ministry. *do.* xx. 24 : Neither count I my life dear unto my-
 self, so that I might finish my course with joy, and the ministry,
 which I have received of the Lord Jesus. *do.* xxi. 19 : He
 [*Paul*] declared particularly what things God had wrought
 among the Gentiles by his ministry. *2 COR.* iv. 1 : There-
 fore seeing we have this ministry, as we have received mercy,
 we faint not. *EPH.* iii. 7 : Whereof I was made a minister,
 according to the gift of the grace of God given unto me by the
 effectual working of his power. *1 TIM.* ii. 7 : Whereunto I
 am ordained a preacher, and an apostle, (I speak the truth in
 Christ, and lie not ;) a teacher of the Gentiles in faith and
 verity. See on *2 COR.* iii. 6.

24 Who now ^erejoice in my sufferings ^dfor you, and fill up that which is ^ebehind ¹⁵of the afflictions of Christ in my flesh for his ^fbody's sake, which is the Church :

25 ^gWhereof I am made a minister, according to the ^hdispensation of God which is given to me for you, to ⁱfulfil the word of God ;¹⁶

26 *Even* ^kthe mystery which hath been hid from ages and from generations, ¹but now is made manifest to his saints :

27 ^mTo whom God would make known what

¹⁵ wanting. *Dod. Pu.* ¹⁶ fully to preach the word of God. *ROM. xv. 19. A. V.*

^e See on *ACTS*, v. 41.

^d See on *EPH.* iii. 1, 13.

^e *2 COR.* i. 5, 6 : As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer : or whether we be comforted, it is for your consolation and salvation. *PHI.* iii. 10 : That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. *2 TIM.* i. 8 : Be thou partaker of the afflictions of the Gospel according to the power of God. *do.* ii. 10 : I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

^f See on *ROM.* xii. 5.

^g See on *ver.* 23.

^h *1 COR.* ix. 17 : For if I do this thing willingly, I have a reward : but if against my will, a dispensation of the Gospel is committed unto me. *GAL.* ii. 7 : But contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter. *EPH.* iii. 2 : If ye have heard of the dispensation of the grace of God, which is given me to you-ward.

ⁱ See on *ACTS*, xiv. 26.

^k See on *ROM.* xvi. 25.

¹ *MAT.* xiii. 11 : It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. *TIT.* i. 3 : [*God*] hath in due times manifested his word through preaching. *1 PET.* i. 20 : [*Christ*] was manifest in these last times for you.

^m *2 COR.* ii. 14 : Thanks be unto God, which always causeth

is the ^a riches of the glory ¹⁷ of this mystery among the Gentiles; which is Christ in you, ¹⁸ the ^o hope of glory :

28 Whom we preach, ^p warning ¹⁹ every man, and ^q teaching every man in all wisdom; ^r that we may present every man perfect in Christ Jesus :

29 ^s Whereunto ²⁰ I also labour, ^t striving ^u according to his working, which worketh in me mightily.

CHAP. II.

1 *He still exhorteth them to be constant in Christ, 8 to beware of philosophy, and vain traditions, 18 worshipping of angels, 20 and legal ceremonies, which are ended in Christ.*

¹⁷ the glorious riches. *Co. Mu. Cr.* ¹⁸ among you. *A. V.* ¹⁹ admonishing. *Rh.* ²⁰ For which. *Pu.*

us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

^a See on ROM. ii. 4.

^o 1 TIM. i. 1 : God our Saviour, and Lord Jesus Christ, which is our hope.

^p ACTS, xx. 20, 27, 31 : And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house. For I have not shunned to declare unto you all the counsel of God. Watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

^q 2 TIM. ii. 25 : In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.

^r Ver. 22. See on HEB. xiii. 21.

^s 1 COR. xv. 10 : But by the grace of God I am what I am : and his grace which was bestowed upon me was not in vain ; but I laboured more abundantly than they all : yet not I, but the grace of God which was with me.

^t See on PHI. i. 30.

^u EPH. i. 19 : And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power. *do.* iii. 7, 20 : Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.

FOR I would that ye knew what great ^a conflict ¹ I have for you, and *for* them at ^b Laodicea, and *for* as many as have not seen my face in the flesh ;

² That their hearts might be ^c comforted, being knit together ² ^d in love, and unto all riches of the ^e full assurance of understanding, ³ to the ^f acknowledgement of the mystery of God, and of the Father, and of Christ ;⁴

³ In whom ⁵ are hid all the ^g treasures of wisdom and knowledge.

⁴ And this I say, ^h lest any man should beguile you with enticing words.

¹ fear, or care. *A. V.* ² being compacted. *Pu.* ³ of the fulness of understanding. *Ham.* ⁴ of God the Father, and of Christ. *Nc.* ⁵ In which. *Ham.* Wherein. *A. V.*

CHAP. II.

^a See on *PHI.* i. 30.

^b *REV.* iii. 14, &c : And unto the angel of the church of the Laodiceans write ; These things saith the Amen, the faithful and true witness, the beginning of the creation of God, &c.

^c *2 COR.* i. 6 : Whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer : or whether we be comforted, it is for your consolation and salvation.

^d See on *JOHN*, xiii. 34.

^e *ISA.* xxxii. 17 : And the work of righteousness shall be peace ; and the effect of righteousness quietness and assurance for ever. *HEB.* vi. 11 : And we desire that every one of you do show the same diligence to the full assurance of hope unto the end.

^f See on *1 COR.* ii. 2 ; also on *JOHN*, xvii. 3.

^g *1 COR.* i. 24 : Christ the power of God, and the wisdom of God. *do.* ii. 6, 7 : Howbeit we speak wisdom among them that are perfect : yet not the wisdom of this world, nor of the princes of this world, that come to nought : but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. *EPH.* i. 8 : Wherein he hath abounded toward us in all wisdom and prudence. *COL.* i. 9, 19 : *do.* iii. 16.

^h *Ver.* 8, 18. *2 COR.* xi. 13 : For such are false apostles,

5 For though I be ⁱ absent in the flesh,⁶ yet am I with you in the spirit, joying and beholding ^k your order, and the ^l stedfastness of your faith in Christ.

6 As ye have therefore ^m received Christ Jesus the Lord, so ⁿ walk ye in him :

7 ^o Rooted and built up ^p in him, and stablished in the faith, as ye have been taught, ^q abounding therein with thanksgiving.

8 ^r Beware lest any man spoil you through philosophy and vain deceit,⁷ after the ^s tradition

⁶ in the body. *Rh.* ⁷ vain fallacy. *Rh.* empty deceit. *We.*

deceitful workers, transforming themselves into the apostles of Christ. See on ROM. xvi. 18.

ⁱ See on 1 THESS. ii. 17.

^k 1 COR. xiv. 40 : Let all things be done decently, and in order.

^l 1 PET. v. 9 : Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

^m JUDE, 3 : It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

ⁿ 1 JOHN, ii. 6 : He that saith he abideth in him ought himself also to walk, even as he walked. See on EPH. iv. 1.

^o See on COL. i. 23.

^p JOHN, xv. 4, 5 : Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. I am the vine, ye are the branches : He that abideth in me, and I in him, the same bringeth forth much fruit : for without me ye can do nothing.

^q See on 1 COR. xv. 58.

^r Ver. 18. JER. xxix. 8 : Thus saith the LORD of hosts, the God of Israel ; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. ROM. xvi. 17 : Mark them which cause divisions and offences contrary to the doctrine which ye have learned ; and avoid them. EPH. v. 6 : Let no man deceive you with vain words : for because of these things cometh the wrath of God upon the children of disobedience. HEB. xiii. 9 : Be not carried about with divers and strange doctrines. See on MAT. xxiv. 4.

^s Ver. 22. MAT. xv. 2 : Why do thy disciples transgress

of men, after the ^t rudiments ⁸ of the world, and not after Christ.

9 For in him dwelleth all the ^u fulness of the Godhead bodily.

10 And ye are ^v complete in him, which is the ^w head of all principality and power :⁹

11 In whom also ye are ^x circumcised with the circumcision made without hands, in ^y putting off the body of the sins of the flesh ¹⁰ by the circumcision of Christ :

12 ^z Buried with him in baptism, wherein also ^a ye are risen with *him* through the faith of the ^b operation ¹¹ of God, who hath ^c raised him from the dead.

13 And you, being ^d dead in your sins and the ^e uncircumcision of your flesh, hath he quick-

⁸ elements. *A. V.* ordinances. *Co. Ma. Cr.* ⁹ of the whole Church. *Wh.* ¹⁰ the sinful body of the flesh. *Co. Ma. Cr. Gen.* the body of the flesh subject to sin. *Bi.* of the body of the flesh. *Rh. Wh.* ¹¹ by belief in that energy. *Dod.*

the tradition of the elders? GAL. i. 14 : [*I Paul*] being more exceedingly zealous of the traditions of my fathers.

^t Ver. 20. See on GAL. iv. 3, 9.

^u See on JOHN, i. 14—16.

^v JOHN, i. 16 : Of his fulness have all we received, and grace for grace. EPH. iii. 19 : That ye might be filled with all the fulness of God. HEB. v. 9 : And being made perfect, he became the author of eternal salvation unto all them that obey him.

^w See on ROM. viii. 38.

^x See on ACTS, vii. 51.

^y COL. iii. 8, 9. See on EPH. iv. 22.

^z ROM. vi. 4, 5 : Therefore we are buried with him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

^a COL. iii. 1.

^b See on EPH. i. 19.

^c See on ACTS, ii. 24.

^d See on JOHN, v. 25.

ened together with him, having forgiven you ¹² all trespasses ;

14 ^f Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross ;

15 *And* having ^g spoiled principalities and powers, he made a show of them openly, triumphing over them in it.¹³

16 Let no man therefore judge you in ^h meat,

¹² forgiven us. *Co. Ma. Cr. Wh.* ¹³ in himself. *A. V.*

^e *EPH.* ii. 11 : Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands.

^f *ROM.* vi. 14 : Ye are not under the law, but under grace. *do.* vii. 4 : My brethren, ye also are become dead to the law by the body of Christ. *EPH.* ii. 15, 16 : Having abolished in his flesh the enmity, even the law of commandments contained in ordinances ; for to make in himself of twain one new man, so making peace ; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. *HEB.* vii. 18 : There is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. *do.* ix. 10 : Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. *do.* x. 9 : He taketh away the first, that he may establish the second.

^g See on *JOHN*, xii. 31.

^h *LEV.* xi. 2 : Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth. *ROM.* xiv. 2, 3, 10, 13, 17 : One believeth that he may eat all things : another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not ; and let not him which eateth not judge him that eateth : for God hath received him. Why dost thou judge thy brother ? or why dost thou set at nought thy brother ? for we shall all stand before the judgment seat of Christ. Let us not therefore judge one another any more : but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. For the kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the Holy Ghost. *1 COR.* viii. 8 : But meat commendeth us not to God : for neither, if we eat, are we the better ; neither, if we eat not, are we the worse.

or in drink,¹⁴ or in respect¹⁵ of anⁱ holyday, or of the new moon, or of the sabbath *days* :

17 Which are a^k shadow of things to come ; but the body *is* of Christ.

18¹ Let no man beguile you of your reward¹⁶ in a voluntary humility¹⁷ and worshipping of angels, ^mintruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding theⁿ Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.¹⁸

20 Wherefore if ye be^o dead with Christ

¹⁴ for eating and drinking. *A. V.* ¹⁵ in part. *A. V.* ¹⁶ deprive you of your reward. *Dod.* judge against you. *A. V.* ¹⁷ Gr. being a voluntary in humility. ver. 23. *A. V.* ¹⁸ groweth to the greatness that cometh of God. *Co.*

¹ *LEV.* xxiii. 2, &c : Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts, &c. *ROM.* xiv. 5 : One man esteemeth one day above another : another esteemeth every day alike. Let every man be fully persuaded in his own mind. *GAL.* iv. 10 : Ye observe days, and months, and times, and years.

^k *HEB.* viii. 5 : Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle. *do.* ix. 9, 23 : Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience. It was therefore necessary that the patterns of things in the heavens should be purified with these. *do.* x. 1 : The law having a shadow of good things to come.

¹ Ver. 4. *REV.* iii. 11 : Behold, I come quickly : hold that fast which thou hast, that no man take thy crown. See on *ROM.* xvi. 18.

^m *JOB.* xxxviii. 2 : Who is this that darkeneth counsel by words without knowledge ? *EZEK.* xiii. 3 : Woe unto the foolish prophets, that follow their own spirit, and have seen nothing ! *1 TIM.* i. 7 : Desiring to be teachers of the law ; understanding neither what they say, nor whereof they affirm.

ⁿ See on *ROM.* xii. 5.

^o *ROM.* vi. 3, 5 : Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death ? For

^p from the rudiments ¹⁹ of the world, ^q why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not;²⁰)

22 Which all are to perish with the using;) ^r after the commandments and doctrines of men?

23 ^t Which things have indeed a show of wisdom in ^u will worship,²¹ and humility, and neglecting of ²² the body; not in any honour to the satisfying of the flesh.²³

CHAP. III.

¹ He sheweth where we should seek Christ: ⁵ he exhorteth to mortification, ¹⁰ to put off the old man, and to put on Christ, ¹² exhorting to charity, humility, and other several duties.

IF ye then be ^a risen with Christ, seek those

¹⁹ elements, *A. V.* ordinances, *Co. Ma. Cr. Gen.* ²⁰ come not near. *Ham.* ²¹ vain religion. *Wi.* ²² punishing, or not sparing. *A. V.* ²³ to the dishonourable satisfying of the flesh. *Dod.*

if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. *EPH. ii. 15*: Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace. See on *ROM. vi. 2.*

^p See on ver. 8.

^q *GAL. iv. 3, 9*: Even so we, when we were children, were in bondage under the elements of the world. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

^r *1 TIM. iv. 3*: Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

^s *ISA. xxix. 13*: This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men. *MAT. xv. 9*: In vain they do worship me, teaching for doctrines the commandments of men. *TIR. i. 14*: Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

^t *1 TIM. iv. 8*: Bodily exercise profiteth little.

^u Ver. 18.

CHAP. III.

^a *ROM. vi. 5*: If we have been planted together in the like-

things which are above, where Christ ^b sitteth on the right hand of God.

2 Set your affection ¹ on things above, ^c not on things on the earth.

3 For ye are ^d dead, and ^e your life is hid with Christ in God.

4 When Christ, *who is* ^f our life, shall appear, then shall ^g ye also appear with him in glory.

5 ^h Mortify therefore ⁱ your members which are upon the earth; ^k fornication, uncleanness, inordinate affection, ^l evil concupiscence, and covetousness, ^m which is idolatry:

6 For which things' sake the ⁿ wrath of God cometh on the children of disobedience:

¹ mind. *A. V.*

ness of his death, we shall be also in the likeness of his resurrection. EPH. ii. 6: And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. COL. ii. 12: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God.

^b ROM. viii. 34: Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. See on MAT. xxii. 44.

^c 1 JOHN, ii. 15: Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

^d COL. ii. 20. See on ROM. vi. 2.

^e 2 COR. v. 7: For we walk by faith, not by sight. COL. i. 5: For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel.

^f See on JOHN, xiv. 6.

^g See on PHI. iii. 21.

^h GAL. v. 24: And they that are Christ's have crucified the flesh with the affections and lusts. See on ROM. viii. 13.

ⁱ See on ROM. vi. 13.

^k See on 1 COR. vi. 18.

^l 1 THES. iv. 5: Not in the lust of concupiscence, even as the Gentiles which know not God.

^m See on EPH. v. 5.

ⁿ See on ROM. i. 18.

7 ° In the which ye also walked some time,² when ye lived in them.

8 But now ye also ^p put off all these; anger, wrath, malice, blasphemy,³ ^q filthy⁴ communication out of your mouth.

9 ^r Lie not one to⁵ another, seeing that ye have ^s put off the old man with his deeds;

10 And have put on the new *man*, which is ^t renewed in knowledge ^u after the image of him ^v that created him :

11 Where there is neither ^w Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free : ^x but Christ *is* all, and in all.⁶

12 ^y Put on therefore, as the ^z elect of God,

² once. *Ma. We.* ³ evil speaking. *Ham.* ⁴ lewd. *Dod.* ⁵ against. *Ham.* ⁶ all things, and in all. *Pu.*

° See on 1 COR. vi. 11.

^p JAMES, i. 21 : Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. See on EPH. iv. 22.

^q See on EPH. iv. 29.

^r See on EPH. iv. 25.

^s See on EPH. iv. 22, 24.

^t See on EPH. iv. 23, 24.

^u GEN. i. 26 : And God said, Let us make man in our image, after our likeness.

^v See on EPH. ii. 10.

^w See on ACTS, x. 30.

^x EPH. i. 23 : Which is the body, the fulness of him that filleth all in all.

^y See on EPH. iv. 24.

^z 1 THES. i. 4 : Knowing, brethren beloved, your election of God. 1 PET. i. 2 : Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ : Grace unto you, and peace, be multiplied. 2 PET. i. 10 : Wherefore the rather, brethren, give diligence to make your calling and election sure : for if ye do these things, ye shall never fall.

holy and beloved, ^a bowels of mercies,⁷ kindness, humbleness of mind, meekness, longsuffering ;

13 Forbearing one another, and ^b forgiving one another, if any man have a quarrel⁸ against any : even as Christ forgave you, so also *do* ye.

14 And ^c above all these things *put on* charity,⁹ which is the ^d bond of perfectness.¹⁰

15 And let the ^e peace of God rule in your hearts, ^f to the which also ye are called ^g in one body ; ^h and be ye thankful.

16 Let the word of Christ dwell in you richly ⁱ in all wisdom ; teaching and admonishing one another in ⁱ psalms and hymns and spiritual songs, singing with ^k grace in your hearts to the Lord.

⁷ tender mercy. *Co. Ma. Cr.* ⁸ complaint. *A. V.* ⁹ love. *Co. Ma. Cr. Gen. We. Pa.* ¹⁰ unity. *Wh.* ¹¹ plentifully. *Co. Ma. Gen.* abundantly. *Rh.*

^a GAL. v. 22 : The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness. EPH. iv. 2, 32 : With all lowliness and meekness, with longsuffering, forbearing one another in love. Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. PHI. ii. 1 : If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies.

^b EPH. iv. 2 : With all lowliness and meekness, with longsuffering, forbearing one another in love. See on MAT. vi. 14, 15.

^c See on JOHN, xiii. 34.

^d EPH. iv. 3 : Endeavouring to keep the unity of the Spirit in the bond of peace.

^e See on JOHN, xvi. 33.

^f 1 COR. vii. 15 : But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases : but God hath called us to peace.

^g EPH. iv. 4 : There is one body, and one Spirit, even as ye are called in one hope of your calling. See on ROM. xii. 4, 5.

^h VER. 17. COL. ii. 7.

ⁱ See on EPH. v. 19.

^k See on EPH. iv. 29.

17 And ^l whatsoever ye do in word or deed, do all in the name of the Lord Jesus, ^m giving thanks to God and the Father by him.

18 ⁿ Wives, submit yourselves unto your own husbands, as it is ^o fit in the Lord.

19 ^p Husbands, love *your* wives, and be not ^q bitter against them.

20 ^r Children, obey *your* parents ^s in all things: for this is wellpleasing unto the Lord.

21 ^t Fathers, provoke not your children to *anger*, lest they be discouraged.¹²

22 ^u Servants, obey ^v in all things *your* masters ^w according to the flesh; not with eyeservice, as menpleasers; but in singleness ¹³ of heart, fearing God:

23 And whatsoever ye do, ^x do *it* heartily, as to the Lord, and not unto men;

24 ^y Knowing that of the Lord ye shall receive

¹² be made feeblehearted. *Wi.* ¹³ simplicity. *Rh. Pu.*

^l See on 1 Cor. x. 31.

^m COL. i. 12: Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. *do.* ii. 7. See on ROM. i. 8.

ⁿ See on 1 Cor. xi. 3.

^o EPH. v. 3: Fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints.

^p EPH. v. 33: Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. See on 1 Cor. vii. 3.

^q EPH. iv. 31: Let all bitterness, and wrath, and anger—be put away from you.

^r See on MAT. xv. 4.

^s See on EPH. v. 24.

^t See on EPH. vi. 4.

^u See on EPH. vi. 5.

^v Ver. 20. See on EPH. v. 24.

^w PHILE. 16: Not now as a servant, but above a servant, a brother beloved—both in the flesh, and in the Lord.

^x See on EPH. vi. 6, 7.

^y EPH. vi. 8: Knowing that whatsoever good thing any

the reward of the inheritance : for ye ¹ serve the Lord Christ.

25 But he that doeth wrong ^a shall receive for the wrong which he hath done : and ¹⁴ there is ^b no respect of persons.

CHAP. IV.

1 *He exhorteth them to be fervent in prayer, 5 to walk wisely toward them that are not yet come to the true knowledge of Christ : 10 he saluteth them, and wisheth them all prosperity.*

MASTERS, ^a give ¹ unto *your* servants that which is just and equal ; knowing that ye also have a Master in heaven.

2 ^b Continue in prayer, and ^c watch in the same with ^d thanksgiving ;

3 Withal ^e praying also for us, that God would ^f open unto us a door of utterance, to speak the ⁵ mystery of Christ, for which ^h I am also in bonds :

¹⁴ for. Co. ¹ do. Co. Ma. Cr.

man doeth, the same shall he receive of the Lord, whether he be bond or free.

^a 1 COR. vii. 22 : He that is called in the Lord, being a servant, is the Lord's freeman : likewise also he that is called, being free, is Christ's servant. EPH. vi. 6 : Not with eyeservice, as menpleasers ; but as the servants of Christ, doing the will of God from the heart.

^a See on MAT. xvi. 27.

^b See on ACTS, x. 34.

CHAP. IV.

^a See on EPH. vi. 9.

^b See on LUKE, xviii. 1.

^c MARK, xiii. 33 : Take ye heed, watch and pray : for ye know not when the time is.

^d COL. ii. 7 : Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. *do.* iii. 15 : 1 THESS. v. 18 : In every thing give thanks : for this is the will of God in Christ Jesus concerning you.

^e See on ROM. xv. 30.

^f See on ACTS, xiv. 27.

⁵ See on EPH. iii. 4.

^h EPH. vi. 20 : For which I am an ambassador in bonds : that therein I may speak boldly, as I ought to speak. PHI.

4 That I may make it manifest, as I ought to speak.

5 ¹ Walk in wisdom toward them that ^k are without, ¹ redeeming the time.²

6 ^m Let your speech *be* alway with grace, seasoned with salt, ⁿ that ye may know how ye ought to answer every man.

7 All my state ³ shall ^o Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord :

8 ^p Whom I have sent unto you for the same purpose, that he might know your estate,⁴ and comfort your hearts ;

9 With ^q Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 ^r Aristarchus my fellowprisoner saluteth

² and lose no opportunity. *Cr.* ³ all that concerns me. *Ham.* ⁴ the things concerning you. *Pu.*

i. 7 : Even as it is meet for me to think this of you all, because I have you in my heart ; inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace.

¹ EPH. v. 15 : See then that ye walk circumspectly, not as fools, but as wise.

^k See on MARK, iv. 11.

¹ Ps. xc. 12 : So teach us to number our days, that we may apply our hearts unto wisdom. DAN. ii. 8 : The king answered and said, I know of certainty that ye would gain the time. EPH. v. 16 : Redeeming the time, because the days are evil.

^m See on EPH. iv. 29.

ⁿ 1 PET. iii. 15 : Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.

^o See on ACTS, xx. 4.

^p EPH. vi. 22 : Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

^q PHILE. 10 : I beseech thee for my son Onesimus, whom I have begotten in my bonds.

^r See on ACTS, xix. 29.

you, and ^a Marcus, sister's son ⁵ to Barnabas, (touching whom ye received commandments : if he come unto you, receive him ;))

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellow-workers ⁶ unto the kingdom of God, which have been a comfort unto me.

12 ^a Epaphras, who is *one* of you, a servant of Christ, saluteth you, always ^ulabouring ⁷ fervently for you in prayers, that ye may stand ^w perfect and complete ⁸ in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 ^x Luke, the beloved physician, and ^y Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the ^z church which is in his house.

16 And when this epistle is ^a read ⁹ among you, cause that it be read also in the church of the Laodiceans ; and that ye likewise read the *epistle* from ¹⁰ Laodicea.

⁵ cousin. *Wi.* ⁶ helpers. *Co.* coadjutors. *Rh.* ⁷ striving. *A. V.*
^a filled. *A. V.* ⁹ hath been read. *Ham.* ¹⁰ of. *Co. Ma. Cr. Rh. Ham.*

^a See on ACTS, xv. 37.

^t See on COL. i. 7.

^u See on ROM. xv. 30.

^y JAMES, v. 16 : The effectual fervent prayer of a righteous man availeth much.

^w See on HEB. xiii. 21.

^x 2 TIM. iv. 11.

^y 2 TIM. iv. 10 : Demas hath forsaken me, having loved this present world. PHILE. 24 : Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

^z See on ROM. xvi. 5.

^a 1 THESS. v. 27 : I charge you by the Lord that this epistle be read unto all the holy brethren. 2 THESS. iii. 14 : If any man obey not our word by this epistle, note that man.

17 And say to ^b Archippus, ^c Take heed to the ministry which thou hast received in the Lord, that thou ^d fulfil it.

18 The ^e salutation by the hand of me Paul. ^f Remember my bonds. ^g Grace *be* with you. Amen.¹¹

¶ Written¹² from Rome to the Colossians by Tychicus and Onesimus.

¹¹ so let it be. *Pu.* ¹² Sent. *Co. Ma.*

^b PHILE. 2 : Archippus our fellowsoldier.

^c 1 TIM. iv. 6, 14 : If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

^d See on ACTS, xiv. 26.

^e See on 1 COR. xvi. 21.

^f See on ROM. xii. 15.

^g HEB. xiii. 25 : Grace be with you all. Amen.

THE

FIRST EPISTLE OF PAUL THE APOSTLE TO THE

Thessalonians.

THESSALONICA was a famous city in Macedonia, and capital of the kingdom, standing on the Thesmaick sea. Stephen of Byzantium says, it was improved and beautified by Philip, king of Macedon, and called Thessalonica in memory of his victory over the Thessalians. Its old name was Thesma; but Strabo and others affirm that it was named from Thessalonica, the wife of Cassander, and daughter of Philip. Here were a number of Jews, who were in possession of a synagogue. (ACTS, xvii. 1, 2, 3, &c.) St. Paul came hither, A. D. 50, and, entering the synagogue, according to his custom, he preached to the congregation, out of the Scriptures, three sabbath days successively. Some Jews were converted, and many Gentiles that feared God, and some women of quality. But the

rest of the Jews, hurried away by false zeal, raised a tumult, and came to the house of Jason, to seize Paul and Silas, who lodged there, and to take them before the magistrates: but, finding neither Paul nor Silas, they laid hold of Jason, and others. However, Jason, and the rest, giving security, were set at liberty; and the same night the brethren conducted Paul and Silas out of the city, toward Berea.

St. Paul, leaving Timothy and Silas at Berea, proceeded to Athens, and from thence to Corinth, where, after some months, Silas and Timothy came to him, and informed him of the state of the church of Thessalonica, which persisted in the faith, notwithstanding persecutions and sufferings. They told him also of some among them who afflicted themselves too much for the death of their relations, and who were not sufficiently instructed concerning the coming of our Lord and the future judgment. They reported also that some of them were vain, inquisitive, and restless. On this account it would appear that the apostle wrote this epistle to them, probably in the year 52, and is thought to be the first which the apostle wrote.

The apostle exhorts the Christians to continue steadily in their profession, warns them against those impurities which they had so lately relinquished, and settles some points relating to the resurrection and final judgment. He also instructs them respecting the manner and measure in which Christians should be afflicted for the death of their relations; he reproves their follies with a mildness, tenderness, and prudence, which is truly admirable, mingling with his reprehensions due praise for their estimable qualities, and concludes with some important general instructions.

CHAP. I.

1 The Thessalonians are given to understand both how mindful of them Saint Paul was at all times in thanksgiving, and prayer: 5 and also how well he was persuaded of the truth and sincerity of their faith, and conversion to God.

A. D. 54. PAUL, and ^aSilvanus, and Timotheus, unto the church of the ^bThessalonians

CHAP. I.

^a2 COR. i. 19: For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. 2 THES. i. 1: Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ. 1 PET. v. 12: By Silvanus, a faithful brother unto you, as I suppose, I have written briefly.

^bActs, xvii. 1, &c: Now when they passed through Am-

which is in God the Father and *in* the Lord Jesus Christ: ^c Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We ^d give thanks to God always for you all, making mention of you in our prayers ;

3 ^e Remembering without ceasing your ^f work of faith, and ^g labour of love, and ^h patience of hope in our Lord Jesus Christ, in the sight of God and our Father ;¹

4 Knowing, brethren beloved, your ⁱ election of God.²

5 For ^k our Gospel came not unto you in word only, but, also in power, and in the ^l Holy Ghost,

¹ God our Father. *Cr.* ² beloved of God your election. *A. V.*

phipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews, &c.

^c See on ROM. i. 7.

^d See on ROM. i. 8.

^e 1 THESS. ii. 13.

^f 2 THESS. i. 2, 11 : Grace unto you, and peace, from God our Father and the Lord Jesus Christ. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power. See on GAL. v. 6.

^g ROM. xvi. 6 : Greet Mary, who bestowed much labour on us. HEB. vi. 10 : For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.

^h ROM. xii. 12 : Rejoicing in hope ; patient in tribulation ; continuing instant in prayer.

ⁱ COL. iii. 12 : Put on therefore, as the elect of God. 2 THESS. ii. 13 : God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

^k ISA. lv. 11 : So shall my word be that goeth forth out of my mouth : it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. MARK, vi. 20 : For Herod feared John, knowing that he was a just man and an holy, and observed him ; and when he heard him, he did many things, and heard him gladly. See on 1 COR. ii. 4.

^l 2 COR. vi. 4, 6 : Approving ourselves as the ministers of

and in ^m much assurance; as ⁿ ye know what manner of men we were ³ among you for your sake.

6 And ye became ^o followers ⁴ of us, and of the Lord, having received the word in much affliction, ^p with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you ^q sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is ^r spread abroad; so that we need not to speak any thing.

³ after what manner we behaved ourselves. *Ma. Cr.* ⁴ imitators. *Ham. We. Pu.*

God—by pureness—by the Holy Ghost, by love unfeigned. GAL. iii. 2, 5: Received ye the Spirit by the works of the law, or by the hearing of faith? He therefore that ministereth to you the Spirit, and worketh miracles among you.

^m COL. ii. 2: That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding. HEB. ii. 3: How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?

ⁿ 1 THESS. ii. 1, 5, 10, 11: 2 THESS. iii. 7: For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you.

^o 2 COR. viii. 5: And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. 1 THESS. ii. 14: For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews. See on 1 COR. xi. 1.

^p ACTS, xiii. 52: And the disciples were filled with joy, and with the Holy Ghost. See on ACTS, v. 41.

^q ROM. x. 18: Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

^r ROM. i. 8: I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 2 THESS. i. 4: So that we ourselves glory in you in the churches

9 For they themselves show ⁵ of us what manner of ^a entering in we had unto you, and how ye ^t turned to God from idols to serve the living and true God ;

10 And to ^u wait for his Son ^v from heaven, ^w whom he raised from the dead, *even* Jesus, which delivered ⁶ us from the ^x wrath to come.

CHAP. II.

1 *In what manner the Gospel was brought and preached to the Thessalonians, and in what sort also they received it: 18 a reason is rendered both why Saint Paul was so long absent from them, and also why he was so desirous to see them.*

FOR yourselves, brethren, know our ^a entrance in unto you, that it was not in vain :

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at ^b Philippi, we were ^c bold in our God ^d to speak unto

^a report. *Rh.* proclaim. *Ham.* ⁶ delivereth. *Co. Ma. Bi. Gen.*

of God for your patience and faith in all your persecutions and tribulations that ye endure,

¹ 1 THESS. ii. 1.

¹ 1 COR. xii. 2: Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. GAL. iv. 8: Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

^u REV. i. 7: Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. See on 1 COR. i. 7.

^v See on ACTS, i. 11.

^w See on ACTS, ii. 24.

^x 1 THESS. v. 9: For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. See on MAT. iii. 7.

CHAP. II.

^a 1 THESS. i. 5, 9.

^b ACTS, xvi. 12, 22, &c: And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. The multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them; &c.

^c 1 THESS. i. 5.

you the Gospel of God with ^e much contention.¹

3 For our exhortation *was* not of ^f deceit, nor of uncleanness, nor in guile :

4 But as we were ^g allowed² of God ^h to be put in trust with the Gospel, even so we speak ; ⁱ not as pleasing men, but God, which ^k trieth our hearts.

5 For ¹ neither at any time used we flattering words, as ye know, nor a cloke of ^m covetousness ;³ ⁿ God *is* witness :

¹ carefulness. *Rh.* striving. *Co. Ma. Bi.* ² approved. *Br. Rh. Ham. Whit. We.* ³ nor with a covetous pretence. *Pu.*

^d ACTS, xvii. 2, 3 : Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures, opening and alledging, that Christ must needs have suffered, and risen again from the dead.

^e JUDE, 3 : Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. See on *PHI.* i. 30.

^f Ver. 5. 2 *PET.* i. 16 : For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. See on 2 *COR.* iv. 2.

^g 1 *COR.* vii. 25 : I give my judgment, as one that hath obtained mercy of the Lord to be faithful. 1 *TIM.* i. 11, 12 : According to the glorious Gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry.

^h See on *GAL.* ii. 7.

ⁱ *GAL.* i. 10 : Do I seek to please men ? for if I yet pleased men, I should not be the servant of Christ.

^k *PRO.* xvii. 3 : The fining pot is for silver, and the furnace for gold : but the LORD trieth the hearts. *ROM.* viii. 27 : And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

¹ See on 2 *COR.* iv. 2.

^m See on *ACTS*, xx. 33.

ⁿ See on *ROM.* i. 9.

6 Nor of men ^osought we glory, neither of you, nor *yet* of others, when we ^pmight have been ^qburdensome,⁴ ^ras the apostles of Christ.

⁴used authority. *A. V.*

^o 1 TIM. v. 17: Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. See on JOHN, v. 41, 44.

^p 1 COR. ix. 4, 6, 12, 18: Have we not power to eat and to drink? Or I only and Barnabas, have not we power to forbear working? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ. What is my reward then? Verily that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel. 2 COR. x. 1, 2, 10, 11: Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you: but I beseech you, that I may not be bold when I am present.—His letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible. Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present. *do.* xiii. 10: Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction. PHILE. 8, 9: Though I might be much bold in Christ to injoin thee that which is convenient, yet for love's sake I rather beseech thee, being such an one as Paul the aged.

^q 1 COR. ix. 1, 2, 5, 6: Am I not an apostle? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. Have we not power to lead about a sister, a wife, as well as other apostles?—Or I only and Barnabas, have we not power to forbear working? 2 COR. xi. 9: And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. *do.* xii. 13, 14: For what is it wherein you were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong. Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children.

^r 2 THESS. iii. 8, 9: Neither did we eat any man's bread for

7 But we were ^a gentle among you, even as a nurse cherisheth her children :

8 So being affectionately desirous of you, we were willing to have ^t imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail :⁵ for ^u labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God.

10 ^v Ye *are* witnesses, and God *also*, ^w how holily and justly and unblameably we behaved ourselves among you that believe :

11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children,

⁵ toil. *Rh.* fatigue. *Pu.*

nought : but wrought with labour and travail night and day, that we might not be chargeable to any of you : not because we have not power, but to make ourselves an ensample unto you to follow us.

^a 1 COR. ii. 3 : I was with you in weakness, and in fear, and in much trembling. *do.* ix. 22 : To the weak became I as weak, that I might gain the weak : I am made all things to all men, that I might by all means save some. 2 COR. xiii. 4 : We also are weak in him, but we shall live with him by the power of God. 2 TIM. ii. 24 : The servant of the Lord must not strive, but be gentle unto all men.

^t ROM. i. 11 : I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established. *do.* xv. 29 : And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ.

^u See on 2 COR. xii. 15.

^v 1 THESS. i. 5.

^w ACTS, xx. 18, 19, &c : Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, &c. 2 COR. vii. 2 : Receive us ; we have wronged no man, we have corrupted no man, we have defrauded no man. 2 THESS. iii. 7 : We behaved not ourselves disorderly among you.

12 That ye would ^x walk worthy of God, who hath ^y called you unto his kingdom and glory.

13 For this cause also thank we God ^z without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* ^a not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became ^b followers of the ^c churches of God which in Judæa are in Christ Jesus : for ^d ye also have suffered like things of your own countrymen, ^e even as they ^f have of the Jews :

15 Who both ^f killed the Lord Jesus, and ^g their

^g we ourselves. *Ma. Cr.*

^x See on *EPH.* iv. 1.

^y *1 THESS.* v. 24 : Faithful is he that calleth you, who also will do it. *2 TIM.* i. 9 : Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. See on *GAL.* v. 8.

^z *1 THESS.* i. 3.

^a See on *GAL.* iv. 14.

^b *1 THESS.* i. 6.

^c *GAL.* i. 22 : [*I Paul*] was unknown by face unto the churches of Judæa which were in Christ.

^d See on *ACTS*, xiii. 45.

^e *HEB.* x. 33, 34 : Partly, whilst ye were made a gazingstock both by reproaches and afflictions ; and partly, whilst ye became companions of them that were so used. Ye had compassion of me in my bonds, and took joyfully the spoiling of your goods.

^f *ACTS*, ii. 23 : Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. *do.* iii. 15 : And killed the Prince of life, whom God hath raised from the dead ; whereof we are witnesses. *do.* v. 30 : The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. *do.* vii. 52 : They have slain them which showed before of the coming of the Just One ; of whom ye have been now the betrayers and murderers.

^g *MAT.* xxiii. 34, 37 : Behold, I send unto you prophets, and wise men, and Scribes : and some of them ye shall kill and

own prophets, and have persecuted us ;⁷ and they please not God, and are ^h contrary ⁸ to all men :

16 ⁱ Forbidding us to speak ⁹ to the Gentiles that they might be saved, to ^k fill up their sins alway : ^l for the wrath is come upon them ¹⁰ to the uttermost.

⁷ chased us out. *A. V.* ⁸ adversaries. *Wi. Rh.* ⁹ to preach. *Ma. Gen.* ¹⁰ upon them already. *Co.*

crucify—and persecute them from city to city. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee. *LUKE*, xiii. 33, 34: It cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee ; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not ! See on *MAT.* xxi. 35.

^h *EST.* iii. 8 : Haman said unto king Ahasuerus, There is a certain people scattered abroad, and dispersed among the people in all the provinces of thy kingdom ; and their laws are diverse from all people.

ⁱ *LUKE*, xi. 52 : Woe unto you, Lawyers ! for ye have taken away the key of knowledge : ye enter not in yourselves, and them that were entering in ye hindered. *ACTS*, xiii. 50 : The Jews—raised persecution against Paul and Barnabas, and expelled them out of their coasts. *do.* xiv. 5, 19 : There was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them. There came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul. *do.* xvii. 5, 13 : The Jews which believed not, moved with envy—set all the city in an uproar, and assaulted the house of Jason.—When the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. *do.* xviii. 12, 13 : The Jews made insurrection with one accord against Paul, and brought him to the judgment seat, saying, This fellow persuadeth men to worship God contrary to the law. *do.* xix. 9 : When divers were hardened, and believed not, but spake evil of that way before the multitude, he [*Paul*] departed from them. *do.* xxii. 21, 22 : And he said unto me, Depart : for I will send thee far hence unto the Gentiles. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth : for it is not fit that he should live.

^k See on *MAT.* xxiii. 32.

^l *MAT.* xxiv. 6, 14 : Ye shall hear of wars and rumours of

17 But we, brethren, being taken from ¹¹ you for a short time in ^m presence, ¹² not in heart, endeavoured the more abundantly ⁿ to see your face ¹³ with great desire.

18 Wherefore we would have come unto you, even I Paul, ¹⁴ once and again; but ^o Satan hindered us.

19 For ^p what is our hope, or joy, or ^q crown of rejoicing? ¹⁵ *Are* not even ye in the presence of our Lord Jesus Christ ^r at his coming?

20 For ye are our glory and joy.

CHAP. III.

1 *Saint Paul testifieth his great love to the Thessalonians, partly by sending Timothy unto them to strengthen and comfort them; partly by rejoicing in their well doing; 10 and partly by praying for them, and desiring a safe coming unto them.*

WHEREFORE when we could ^a no longer

¹¹ kept from. *Co. Cr. Bi. Gen.* ¹² in person. *Bi. Ham.* ¹³ to see you personally. *Co. Ma. Cr.* ¹⁴ I, Paul, at least. *Gen.* ¹⁵ glorying. *A. V.*

wars.—And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

^m 2 KINGS, v. 26: Went not mine heart with thee, when the man turned again from his chariot to meet thee? 1 COR. v. 3: I verily, as absent in body, but present in spirit. COL. ii. 5: Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order.

ⁿ 1 THES. iii. 10.

^o See on ROM. i. 13.

^p See on 2 COR. i. 14.

^q PRO. xvi. 31: The hoary head is a crown of glory, if it be found in the way of righteousness. ECCLUS. xv. 6: He shall find joy and a crown of gladness, and she shall cause him to inherit an everlasting name.

^r 1 THES. iii. 13. 1 COR. xv. 23: But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. REV. i. 7: Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. *do.* xxii. 12: Behold, I come quickly, and my reward is with me.

CHAP. III.

^a *V*er. 5.

forbear, we thought it good to be left ^b at Athens alone ;

2 And sent ^c Timotheus, our brother, and minister of God, and our fellowlabourer in the Gospel of Christ, to establish you, and to comfort you concerning your faith :

3 ^d That no man should be moved by these afflictions : for yourselves know that ^e we are appointed thereunto.

4 ^f For verily, when we were with you, we told you before that we should suffer tribulation ; even as it came to pass, and ye know.

5 For this cause, when I could ^g no longer forbear, I sent to know your faith, ^h lest by some

^b ACTS, xvii. 15: They that conducted Paul brought him unto Athens.

^c 1 COR. xvi. 10 : Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do. 2 COR. i. 19 : For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. See on ACTS, xvi. 1.

^d See on EPH. iii. 13 ; and 1 THES. ii. 16.

^e JOHN, xvi. 2 : They shall put you out of the synagogues : yea, the time cometh, that whosoever killeth you will think that he doeth God service. ACTS, ix. 16 : For I will show him how great things he must suffer for my name's sake. *do.* xiv. 22 : Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. *do.* xx. 23 : Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. *do.* xxi. 11, &c : And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles, &c.

^f ACTS, xx. 24 : But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God.

^g Ver. 1.

^h GEN. iii. 4, 13 : The serpent said unto the woman, Ye

means the tempter have tempted you, and ⁱour labour be in vain.

6 But now when ^kTimotheus came from you unto us, and brought us good tidings of your faith and charity,¹ and that ye have good remembrance of us always, desiring greatly to see us,¹ as we also *to see you* :

7 Therefore, brethren, ^mwe were comforted

¹ love. *Co. Ma. Cr. Gen. We. Pu.*

shall not surely die. The serpent beguiled me, and I did eat. 1 CHR. xxi. 1 : Satan stood up against Israel, and provoked David to number Israel. JOB, i. 7 : The LORD said unto Satan, Whence comest thou ? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. (Repeated, *do.* ii. 2.) MAT. iv. 1 : Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. LUKE, xxii. 3, 31 : Then entered Satan into Judas surnamed Iscariot. The Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. JOHN, viii. 44 : He was a murderer from the beginning.—When he speaketh a lie, he speaketh of his own : for he is a liar, and the father of it. *do.* xiii. 2, 27 : The devil having now put into the heart of Judas Iscariot, Simon's son, to betray him. After the sop Satan entered into him. ACTS, v. 3 : Ananias, why hath Satan filled thine heart to lie to the Holy Ghost ? 1 COR. vii. 5 : Defraud you not one another, except it be with consent for a time—that Satan tempt you not for your incontinency. 2 COR. ii. 11 : Lest Satan should get an advantage of us : for we are not ignorant of his devices. *do.* xi. 3 : I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. 1 PET. v. 8 : Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

¹ See on 1 COR. ix. 24.

^k ACTS, xviii. 1, 5 : After these things Paul departed from Athens, and came to Corinth. When Silas and Timotheus were come from Macedonia.

¹ PHI. i. 8 : God is my record, how greatly I long after you all in the bowels of Jesus Christ.

^m 2 COR. i. 4 : Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God.

over you² in all our affliction and distress by your faith :

8 For now we live, if yeⁿ stand fast in the Lord.

9 ° For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God ;

10 ^p Night and day ^a praying exceedingly ^r that we might see your face,³ ^s and might perfect that which is lacking in your faith ?

11 Now God himself and our Father,⁴ and our Lord Jesus Christ, ^t direct ⁵ our way unto you.

² we have consolation in you. *Co.* ³ see you presently. *Co. Ma. Cr.*
⁴ God himself our Father. *Co. Ma. Cr.* ⁵ guide. *A. V.*

do. vii. 6, 7, 13 : Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus ; and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me ; so that I rejoiced the more. Therefore we were comforted in your comfort : yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

ⁿ *EPH.* vi. 13, 14 : Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness. *PHI.* iv. 1 : Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

° *1 THES.* i. 2 : We give thanks to God always for you all, making mention of you in our prayers.

^p *ACTS*, xxvi. 7 : Unto which promise our twelve tribes, instantly serving God day and night, hope to come. *2 TIM.* i. 3 : I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day.

^a *ROM.* i. 10, 11 : Making request—to come unto you. For I long to see you, that I may impart unto you some spiritual gift. *do.* xv. 32 : That I may come unto you with joy by the will of God, and may with you be refreshed.

^r *1 THES.* ii. 17.

^s See on *HEB.* xiii. 21.

^t *MARK*, i. 3 : The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

12 And the Lord ^u make you to increase and abound in love ^v one toward another, and toward all *men*, even as we *do* toward you :

13 To the end he may stablish your hearts ^w unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ ^x with all his saints.

CHAP. IV.

1 *He exhorteth them to go on forward in all manner of godliness, 6 to live holily and justly, 9 to love one another, 11 and quietly to follow their own business; 13 and last of all to sorrow moderately for the dead: 17 and unto this last exhortation is annexed a brief description of the resurrection, and second coming of Christ to judgment.*

FURTHERMORE then we beseech¹ you, brethren, and exhort² *you* by the Lord Jesus, ^a that as ye have received of us ^b how ye ought to walk and to please God, *so* ye would ^c abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the ^d will of God, *even* your sanc-

¹ request. *A. V.* ² beseech. *A. V.*

^u See on 1 THESS. iv. 10; and 1 JOHN, iv. 7—12.

^v GAL. vi. 10: As we have therefore opportunity, let us do good unto all men, especially to them who are of the household of faith. 1 THESS. iv. 9: But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. *do.* v. 15: Ever follow that which is good, both among yourselves, and to all men. 2 PET. i. 7: To brotherly kindness charity.

^w See on 1 COR. i. 8.

^x See on ACTS, i. 11.

CHAP. IV.

^a PHI. i. 27: Only let your conversation be as it becometh the Gospel of Christ. COL. ii. 6: As ye have therefore received Christ Jesus the Lord, so walk ye in him.

^b See on EPH. iv. 1.

^c 1 COR. xv. 58: Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

^d ROM. vi. 19, 22: As ye have yielded your members ser-

tification,³ that ye should ^e abstain from fornication :

4 That every one of you should know how to ^f possess⁴ his vessel in sanctification⁵ and honour;

5 Not in the lust of concupiscence,⁶ ^g even as the Gentiles which ^h know not God :

6 That, no *man* ⁱ go beyond and defraud⁷ his

³ that ye should be holy. *Ma.* ⁴ keep. *Co. Ma. Cr.* ⁵ holiness. *Co. Ma. Bi, Gen. Pu.* ⁶ passionate desire. *We.* ⁷ oppress, or overreach. *A. V.*

vants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. *do.* xii. 2: Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. *EPH.* v. 10, 17, 27: Proving what is acceptable unto the Lord. Wherefore be ye not unwise, but understanding what the will of the Lord is. That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. *2 PET.* i. 3: According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.

^e See on *1 COR.* vi. 15, 18.

^f *2 COR.* iv. 7: We have this treasure in earthen vessels. See on *1 COR.* vi. 15, 18.

^g *EPH.* iv. 17, 18: This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind. (Ver. 18 is below.)

^h *1 COR.* xv. 34: Some have not the knowledge of God: I speak this to your shame. *GAL.* iv. 8: Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. *EPH.* ii. 12: Without God in the world. *do.* iv. 18: Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

ⁱ *LEV.* xix. 11, 13: Ye shall not steal, neither deal falsely, neither lie one to another. Thou shalt not defraud thy neighbour, neither rob him. *do.* xxv. 14: If thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another. *PRO.* xi. 1: A false balance is abomination to the LORD: but a just weight is his delight.

brother in *any* matter :⁸ because that the Lord is the ^k avenger of all such,⁹ as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness,¹ but unto holiness.

⁸ in the matter. *A. V.* ⁹ all such things. *Gen.*

JER. xxii. 13: Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work. ECCLUS. x. 6, 8: Do nothing at all by injurious practices. Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another. 1 COR. vi. 8: Nay, ye do wrong, and defraud, and that your brethren.

* 2 THES. i. 8: Taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.

¹ LEV. xi. 44: I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy. *do.* xix. 2: Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy. (Repeated, LEV. xx. 7.) ROM. ii. 13: Not the hearers of the law are just before God, but the doers of the law shall be justified. 1 COR. i. 2: To them that are sanctified in Christ Jesus, called to be saints. 2 COR. vii. 1: Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. EPH. i. 4: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. HEB. xii. 14: Follow peace with all men, and holiness, without which no man shall see the Lord. 1 PET. i. 14—16: As obedient children, not fashioning yourselves according to the former lusts in your ignorance: as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. 2 PET. iii. 11: Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? 1 JOHN, ii. 29: If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. *do.* iii. 7, 10: Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God. See on ver. 3.

8 He therefore that ^m despiseth,¹⁰ despiseth not man, but God, ⁿ who hath also given unto us his holy Spirit.

9 But as touching brotherly love ^o ye need not that I write unto you: for ^p ye yourselves are taught of God to ^q love one another.

10 ^r And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye ^s increase more and more;

11 And that ye study ¹¹ to be quiet, and to do ^t your own business,¹² and ^u to work with your own hands, as we commanded you;

12 That ye may ^v walk honestly¹³ toward them

¹⁰ rejecteth. *A. V.* ¹¹ endeavour. *Pu.* ¹² affairs. *Pu.* ¹³ decently. *Whit. We.*

^m See on ACTS, xiii. 41.

ⁿ 1 COR. ii. 10: But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. *do.* vii. 40: I think also that I have the Spirit of God. See on ROM. viii. 9.

^o 1 THESS. v. 1.

^p See on JOHN, vi. 45; and JOHN, xiv. 26.

^q See on JOHN, xiii. 34.

^r 1 THESS. i. 7: So that ye were ensamples to all that believe in Macedonia and Achaia.

^s 1 THESS. iii. 12.

^t See on 2 THESS. iii. 11.

^u ACTS, xx. 35: I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *EPH.* iv. 28: Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. 2 THESS. iii. 7, 8, 12: For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

^v *ROM.* xiii. 13: Let us walk honestly, as in the day; not in

that are without, and *that* ye may have lack of nothing.¹⁴

13 But I would not have you to be ignorant, brethren, concerning them which are asleep,¹⁵ that ye ^wsorrow not, even as others ^x which have no hope.

14 For ^yif we believe that Jesus died and rose again, even so ^zthem also which sleep in Jesus will God bring with him.

15 For this we say unto you ^aby the word of

¹⁴ of no man. *A. V.* ¹⁵ die. *Wi.*

rioting and drunkenness, not in chambering and wantonness, not in strife and envying. 2 COR. viii. 21 : Providing for honest things, not only in the sight of the Lord, but also in the sight of men. 1 PET. ii. 12 : Having your conversation honest among the Gentiles : that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. See on MARK, iv. 11.

^w LEV. xix. 28 : Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you : I am the LORD. DEUT. xiv. 1, 2 : Ye are the children of the LORD your God : ye shall not cut yourselves, nor make any baldness between your eyes for the dead. For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth. 2 SAM. xii. 20 : Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped : then he came to his own house ; and when he required, they set bread before him, and he did eat.

^x EPH. ii. 12 : That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

^y 1 COR. xv. 13 : If there be no resurrection of the dead, then is Christ not risen.

^z 1 COR. xv. 18, 23 : Then they also which are fallen asleep in Christ are perished. [*That is, if Christ be not risen.*] Every man in his own order : Christ the firstfruits ; afterward they that are Christ's at his coming. 1 THESS. iii. 13.

^a 1 KINGS, xiii. 17, 18 : It was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there.

the Lord, ^b that we which are alive ¹⁶ *and* remain unto the coming of the Lord shall not prevent them ¹⁷ which are asleep. ¹⁸

16 For ^c the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the ^d trump of God: and the ^e dead in Christ shall rise first.

17 Then ^f we which are alive *and* remain shall be caught up together with them ^g in the clouds, to meet the Lord in the air: and so shall we ^h ever be with the Lord.

18 ⁱ Wherefore comfort ¹⁹ one another with these words.

CHAP. V.

1 *He proceedeth in the former description of Christ's coming to judgment, 16 and giveth divers precepts, 23 and so concludeth the epistle.*

¹⁶ who shall be left alive. *Pu.* ¹⁷ be before those. *Pu.* ¹⁸ that have slept. *Rh.* ¹⁹ exhort. *A. V.*

He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the LORD, &c. *do. xx. 35*: A certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee.

^b 1 COR. xv. 51: Behold, I show you a mystery; We shall not all sleep, but we shall all be changed.

^c MAT. xxiv. 31: And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. See on ACTS, i. 11.

^d 1 COR. xv. 52: The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

^e 1 COR. xv. 23: The words under ver. 14. REV. xx. 6: Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be Priests of God and of Christ, and shall reign with him a thousand years.

^f See on ver. 15.

^g ISA. lx. 8: Who are these that fly as a cloud, and as the doves to their windows? ACTS, i. 9: While they beheld, he was taken up; and a cloud received him out of their sight. REV. xi. 12: They ascended up to heaven in a cloud.

^h See on JOHN, xii. 26.

ⁱ 1 THESS. v. 11.

BUT of the ^a times and the seasons, brethren, ye have ^b no need that I write unto you.

2 For yourselves know perfectly that the ^c day of the Lord so cometh ¹ as a thief in the night.

3 For when they shall say, Peace and safety; then ^d sudden destruction cometh upon them, as ^e travail ² upon a woman with child; and they shall not escape.

4 But ye, brethren, ^f are not in darkness, that that day should overtake you as a thief.

¹ shall come. *Co. Ma. Bi. Gen.* ² pangs. *Pa.*

CHAP. V.

^a See on MAT. xxiv. 3, 36.

^b 1 THESS. iv. 9.

^c See on MAT. xxiv. 43, 44.

^d ISA. xiii. 6—9: Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. LUKE, xvii. 26, 27, &c: As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all, &c. *do.* xxi. 34—36: Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always. 2 THESS. i. 9.

^e JER. xiii. 21: What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and as chief over thee: shall not sorrows take thee, as a woman in travail? Hos. xiii. 13: The sorrows of a travailing woman shall come upon him: he is an unwise son; for he should not stay long in the place of the breaking forth of children.

^f ROM. xiii. 12, 13: The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the

5 Ye are all the children of light, and the
 5 children of the day : we are not of the night,
 nor of darkness.

6 Therefore let us not ^h sleep, as *do* others ;
 but let us ⁱ watch and be sober.

7 For ^k they that sleep sleep in the night, and
 they that be drunken ^l are drunken in the night.

8 But let us, who are of the day, be sober,
^m putting on ³ the breastplate of faith and love ;
 and for an helmet, the hope of salvation.

9 For ⁿ God hath not appointed us to wrath,
 ° but to obtain salvation by our Lord Jesus
 Christ,

10 Who ^p died for us, that, whether we wake

³ having on. *Rh.*

day. 1 JOHN, ii. 8 : Again, a new commandment I write unto
 you, which thing is true in him and in you : because the dark-
 ness is past, and the true light now shineth.

⁵ See on LUKE, xvi. 8.

^h MAT. xxv. 5 : While the bridegroom tarried, they all slum-
 bered and slept. ROM. xiii. 11 : And that, knowing the time,
 that now it is high time to awake out of sleep.

ⁱ ROM. xiii. 11—13 : And that, knowing the time, that now
 it is high time to awake out of sleep : for now is our salvation
 nearer than when we believed. The night is far spent, the
 day is at hand : let us therefore cast off the works of dark-
 ness, and let us put on the armour of light. Let us walk
 honestly, as in the day ; not in rioting and drunkenness, not
 in chambering and wantonness, not in strife and envying. See
 on MAT. xxiv. 42.

^k See on ver. 4.

^l ACTS, ii. 15 : These are not drunken, as ye suppose, seeing
 it is but the third hour of the day.

^m See on ROM. xiii. 12.

ⁿ See on ROM. ix. 22.

° 2 THES. ii. 13, 14 : But we are bound to give thanks
 alway to God for you, brethren beloved of the Lord, because
 God hath from the beginning chosen you to salvation through
 sanctification of the Spirit and belief of the truth : whereunto
 he called you by our Gospel, to the obtaining of the glory of
 our Lord Jesus Christ.

^p See on ROM. vi. 11.

or sleep, we should live together with him.

11 Wherefore ⁴ comfort ⁴ yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, ⁷ to know them which labour among you, and are over you⁵ in the Lord, and admonish you ;

13 And to esteem them very highly in love for their works' sake. *And* be at ⁸ peace among yourselves.

14 Now we exhort⁶ you, brethren, ¹ warn ⁷ them that are unruly,⁸ ⁴ comfort the feeble-minded,⁹ ⁷ support¹⁰ the weak, ¹¹ be patient¹¹ toward all *men*.

15 See that none ¹² render evil for evil unto any *man* ; but ever follow that which is good, both ¹³ among yourselves, and to all *men*.

⁴ exhort. *A. V.* ⁵ preside over you. *Dod.* ⁶ beseech. *A. V.* ⁷ admonish. *Gen. Rh. Pu.* ⁸ disorderly. *A. V.* ⁹ men of little heart. *Wi.* those of little courage. *Pu.* ¹⁰ receive. *Wi.* bear up. *Rh.* ¹¹ be forbearing. *Pu.*

¹ 1 THESS. iv. 18.

⁷ See on PHI. ii. 29.

⁸ See on MARK, ix. 50.

¹² 2 THESS. iii. 11, 12 : We hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

¹¹ HEB. xii. 12 : Lift up the hands which hang down, and the feeble knees.

¹³ See on ROM. xiv. 1.

¹⁴ GAL. v. 22 : But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith. EPH. iv. 2 : With all lowliness and meekness, with longsuffering, forbearing one another in love. COL. iii. 12 : Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering. 2 TIM. iv. 2 : Preach the word ; be instant in season, out of season ; reprove, rebuke, exhort with all longsuffering and doctrine.

¹⁵ See on MAT. v. 39, 44.

¹⁶ See on 1 THESS. iii. 12.

- 16 ^a Rejoice evermore.
 17 ^a Pray without ceasing.¹²
 18 In every thing ^b give thanks :¹³ for this is the will of God in Christ Jesus concerning you.
 19 ^c Quench not the Spirit.
 20 ^d Despise not prophesyings.
 21 ^e Prove¹⁴ all things ; ^f hold fast that which is good.
 22 ^e Abstain from all appearance of evil.¹⁵
 23 And the very ^h God of peace ⁱ sanctify you wholly ; and *I pray God* your whole ^k spirit and

¹² Pray without intermission. *Rh.* Leave not off praying. *Pu.* ¹³ At every thing be thankful, &c. *Pu.* ¹⁴ Examine. *Ma. Bi. Gen.* ¹⁵ all suspicious things. *Co. Ma.* every sort of evil. *Ham.*

^a See on ROM. xii. 12 ; and on ACTS, v. 41.

^a 1 PET. iv. 7 : But the end of all things is at hand : be ye therefore sober, and watch unto prayer. See on LUKE, xviii. 1.

^b See on ROM. i. 8.

^c 1 COR. xiv. 30 : If any thing be revealed to another that sitteth by, let the first hold his peace. See on EPH. iv. 32.

^d 1 COR. xiv. 30. The words under ver. 19. *do.* xiv. 1, 39 : Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.—Covet to prophesy, and forbid not to speak with tongues.

^e See on 1 COR. ii. 11, 15.

^f PHI. iv. 8 : Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things.

^g ISA. xxxiii. 15, 16 : He that walketh righteously, and speaketh uprightly ; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil ; he shall dwell on high : his place of defence shall be the munitions of rocks : bread shall be given him ; his waters shall be sure. 1 THESS. iv. 12.

^h See on ROM. xv. 33.

ⁱ See on 1 COR. i. 8.

^k 1 COR. vi. 20 : Glorify God in your body, and in your spirit, which are God's. *do.* vii. 34 : The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit. GAL. vi. 18 : The grace of our Lord

soul and body¹⁶ ¹ be preserved blameless unto the coming of our Lord Jesus Christ.

24 ^m Faithful *is* he that calleth you, who also will do *it*.¹⁷

25 Brethren, ⁿ pray for us.

26 ^o Greet all the brethren with an holy kiss.

27 I charge¹⁸ you by the Lord that ^p this epistle be read unto all the holy brethren.

28 The ^q grace of our Lord Jesus Christ *be* with you. Amen.¹⁹

¶ The first *epistle* unto the Thessalonians was written from Athens.

¹⁶ whole constitution, spirit, &c. *Dod.* ¹⁷ perform *that*. *Pu.* ¹⁸ adjure. *A. V.* ¹⁹ so let it be. *Pu.*

Jesus Christ be with your spirit. (Repeated PHILE. 25.)
2 TIM. iv. 22 : The Lord Jesus Christ be with thy spirit.

¹ 1 COR. i. 8 : Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

^m See on 1 COR. i. 9.

ⁿ See on ROM. xv. 30.

^o See on ROM. xvi. 16.

^p See on COL. iv. 16.

^q See on ROM. xvi. 20, 24.

THE
SECOND EPISTLE OF PAUL THE APOSTLE TO THE
Thessalonians.

THIS second epistle to the Thessalonians was written from Corinth, a little time after the first, and probably at the end of the year 52. In this St. Paul animates the Thessalonians against the fears occasioned by a false interpretation of a passage in his first epistle, as if he had said, that the day of the Lord was at hand. He exhorts them to continue stedfast in the doctrine he had taught them, and to suffer with constancy under persecution. He reproves, more vehemently than before, those who lived in idleness and vain curiosity ; he would have the rest notice these people, and separate from them, that

at least they might be ashamed of their trifling, and reform their conduct. He signs the letter with his own hand, and desires them to mark it well, that they might not be imposed on by letters written in his name that were not genuine, and by which the Thessalonians had perhaps formerly been deceived.

CHAP. I.

1 *Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience; 11 and therewithal useth divers reasons for the comforting of them in persecution, whereof the chiefest is taken from the righteous judgment of God.*

A. D. 54. PAUL, and ^a Silvanus, and Timotheus, unto the church of the Thessalonians ^b in God our Father and the Lord Jesus Christ :

2 ^c Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to ^d thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the ^e charity of every one of you all toward each other aboundeth ;

4 So that we ourselves ^f glory in you in the

CHAP. I.

^a See on 1 THESS. i. 1.

^b 1 THESS. i. 1 : Unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ.

^c See on ROM. i. 7.

^d 2 THESS. ii. 13. See on ROM. i. 8.

^e 1 THESS. i. 8 : For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad ; so that we need not to speak any thing. *do.* iii. 6, 9 : Timotheus came from you unto us, and brought us good tidings of your faith and charity.—For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God ?

^f 2 COR. vii. 14 : If I have boasted any thing to him of you, I am not ashamed ; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth. *do.* ix. 2 : I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago ; and your zeal hath provoked very many. 1 THESS. ii. 19, 20 : What is our hope, or joy, or crown of rejoicing ? Are not even ye in the presence of our Lord Jesus Christ at his coming ? For ye are our glory and joy.

churches of God ^s for your patience and faith in
^h all your persecutions and tribulations that ye
 endure :

5 *Which is a* ⁱ manifest token ^l of the righteous
 judgment of God, that ye may be counted ²
^k worthy of the kingdom of God, ^l for which ye
 also suffer :

6 ^m Seeing *it is* a righteous thing with God to
 recompense tribulation to them that trouble you ;

7 And to you who are troubled ⁿ rest with us,

^l a manifestation. *Pu.*

² approved. *Dod.*

^s 1 THESS. i. 3 : Remembering without ceasing your work of
 faith, and labour of love, and patience of hope in our Lord
 Jesus Christ, in the sight of God and our Father.

^h 1 THESS. ii. 14 : Ye, brethren, became followers of the
 churches of God, which in Judæa are in Christ Jesus : for ye
 also have suffered like things of your own countrymen, even
 as they have of the Jews. JAMES, v. 11 : Behold, we count
 them happy which endure. Ye have heard of the patience of
 Job, and have seen the end of the Lord ; that the Lord is very
 pitiful, and of tender mercy.

ⁱ PHI. i. 28 : And in nothing terrified by your adversaries :
 which is to them an evident token of perdition, but to you of
 salvation, and that of God.

^k See on LUKE, xx. 35.

^l 1 THESS. ii. 14 : The words under ver. 4. HEB. x. 32, 33 :
 But call to remembrance the former days, in which, after ye
 were illuminated, ye endured a great fight of afflictions ;
 partly, whilst ye were made a gazingstock both by reproaches
 and afflictions ; and partly, whilst ye became companions of
 them that were so used.

^m ZEC. ii. 8 : Thus saith the LORD of hosts ; After the glory
 hath he sent me unto the nations which spoiled you : for he
 that toucheth you toucheth the apple of his eye. MAT. xvi.
 27 : Then shall he reward every man according to his works.
 REV. vi. 10 : They cried with a loud voice, saying, How long,
 O Lord, holy and true, dost thou not judge and avenge our
 blood on them that dwell on the earth ?

ⁿ HEB. iv. 9, 10 : There remaineth therefore a rest to the
 people of God. For he that is entered into his rest, he also
 hath ceased from his own works, as God did from his. REV.
 vi. 11 : It was said unto them, that they should rest yet for a
 little season, until their fellowservants also and their brethren,

when ° the Lord Jesus shall be revealed from heaven with his mighty angels,³

8 In ^p flaming fire taking ⁴ vengeance on them

³ Gr. the angels of his power. *A. V.* ⁴ yielding. *A. V.*

that should be killed as they were, should be fulfilled. *do.* xiv. 13 : Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours. See on *ROM.* viii. 18.

° See on *ACTS.* i. 11.

^p *EXOD.* xix. 18 : Mount Sinai was altogether on a smoke, because the LORD descended upon it in fire. *do.* xxiv. 17 : The sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. *LEV.* x. 2 : There went out fire from the LORD, and devoured them, [*Nadab and Abihu.*] and they died before the LORD. *NUMB.* xvi. 35 : There came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense. *DEUT.* iv. 24 : The LORD thy God is a consuming fire, even a jealous God. *do.* ix. 3 : Understand therefore this day, that the LORD thy God is he which goeth over before thee ; as a consuming fire he shall destroy them. *PS.* xcvi. 3 : A fire goeth before him, and burneth up his enemies round about. *ISA.* lxvi. 15 : Behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. *EZEK.* xxxvi. 5 : Thus saith the Lord GOD ; Surely in the fire of my jealousy have I spoken against the residue of the heathen. *DAN.* vii. 9 : I beheld till the thrones were cast down, and the Ancient of days did sit—his throne was like the fiery flame, and his wheels as burning fire. *ZEP.* i. 18 : Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath ; but the whole land shall be devoured by the fire of his jealousy. *do.* iii. 8 : All the earth shall be devoured with the fire of my jealousy. *HEB.* x. 27 : A certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. *do.* xii. 29 : Our God is a consuming fire. *2 PET.* iii. 7 : The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. *REV.* xxi. 8 : But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone : which is the second death.

⁴ *DEUT.* xxxii. 41, 43 : If I whet my glittering sword, and

that ^rknow not God, and that ^sobey not the Gospel of our Lord Jesus Christ :

9 Who shall be punished with ^teverlasting destruction from the presence of the Lord, and ^ufrom the glory of his power ;

10 When he shall come to be ^vglorified in his saints, and to be ^wadmired in all them that believe (because our ^xtestimony among you was believed) in that day.

11 Wherefore also we pray always for you,

mine hand take hold on judgment ; I will render vengeance to mine enemies, and will reward them that hate me. Rejoice, O ye nations, with his people : for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

^r Ps. lxxvi. 6 : At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep. ZEP. i. 6 : And them that are turned back from the LORD ; and those that have not sought the LORD, nor enquired for him. See on 1 THESS. iv. 5.

^s ROM. ii. 8 : The words under ver. 9.

^t MAT. xxv. 41 : Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. ROM. ii. 8, 9 : Unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil. PHI. iii. 19 : Whose end is destruction. 2 PET. iii. 7 : The words under ver. 8.

^u DEUT. xxxiii. 2 : The LORD came from Sinai—he came with ten thousands of saints : from his right hand went a fiery law for them. ISA. ii. 19 : They shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. 2 THESS. ii. 8.

^v Ps. lxxxix. 7 : God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. MAT. xxv. 31 : When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

^w Ps. lxxviii. 35 : O God, thou art terrible out of thy holy places : the God of Israel is he that giveth strength and power unto his people. Blessed be God.

^x See on 1 COR. i. 6.

that our God would ⁷ count ⁵ you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the ² work of faith with power :

12 That the name of our Lord Jesus Christ may be glorified ^a in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

CHAP. II.

1 *He willeth them to continue stedfast in the truth received, 3 showeth that there shall be a departure from the faith, 9 and a discovery of antichrist, before the day of the Lord come: 15 and thereupon repeateth his former exhortation, and prayeth for them.*

NOW we beseech you, brethren, by the ^a coming of our Lord Jesus Christ, and *by* our ^b gathering together unto him,

2 ^c That ye be not soon shaken in mind,¹ or be troubled,² neither by spirit, nor by word, nor

⁵ vouchsafe. *A. V.* ¹ from your mind. *Co. Ma. Cr.* from your sense. *Rh.* from your opinion. *Ham.* ² terrified. *Rh.*

⁷ Ver. 5. COL. i. 12 : Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. REV. iii. 4 : Thou hast a few names even in Sardis which have not defiled their garments ; and they shall walk with me in white : for they are worthy.

² See on GAL. v. 6.

^a ROM. ii. 7, 10 : To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life. But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile. I PET. i. 7 : That the trial of your faith, being much more precious than of gold—might be found unto praise and honour and glory at the appearing of Jesus Christ. *do.* iv. 14 : If ye be reproached for the name of Christ, happy are ye ; for the spirit of glory and of God resteth upon you : on their part he is evil spoken of, but on your part he is glorified.

CHAP. II.

^a See on ACTS, i. 11.

^b MARK, xiii. 27 : And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. See on JOHN, xii. 26.

^c See on MAT. xxiv. 4, 6.

by letter as from us, as that the day of Christ is at hand.³

3 Let no man ^d deceive you by any means : for *that day shall not come*, ^e except there come a falling away first, and ^f that man^d of sin be revealed, the ^e son of perdition ;

4 Who opposeth and ^h exalteth himself ⁱ above

³ immediately at hand. *Wh.* ^d the man. *We. Pu.*

^d See on MAT. xxiv. 4.

^e 1 TIM. iv. 1 : Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. 2 TIM. iii. 1, &c : This know also, that in the last days perilous times shall come, &c. 2 PET. iii. 3 : Knowing this first, that there shall come in the last days scoffers. 1 JOHN, ii. 18 : Little children, it is the last time : and as ye have heard that antichrist shall come. JUDE, 18 : [*The apostles of our Lord Jesus Christ*] told you there should be mockers in the last time.

^f DAN. vii. 25 : He shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws : and they shall be given into his hand until a time and times and the dividing of time. 1 MAC. ii. 48, 62 : Neither suffered they the sinner to triumph. Fear not then the words of a simple man : for his glory shall be dung and worms. 1 JOHN, ii. 18 : The words above. *do.* iv. 3 : Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God : and this is that spirit of antichrist, whereof ye have heard that it should come ; and even now already is it in the world. REV. xiii. 11, &c : I beheld another beast coming up out of the earth ; and he had two horns like a lamb, and he spake as a dragon.

^g JOHN, xvii. 12 : None of them is lost, but the son of perdition.

^h ISA. xiv. 13 : Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God : I will sit also upon the mount of the congregation, in the sides of the north. EZEK. xxviii. 2, 3, 6, 9 : Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD ; Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God—yet thou art a man, and not God, though thou set thine heart as the heart of God. Behold, thou art wiser than Daniel ; there is no secret that they can hide from thee. Therefore thus saith the Lord GOD ; Because thou hast set thine heart as the heart of God. Wilt thou yet say before him

all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing⁵ himself that he is God.⁶

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth⁷ that he might be revealed in his time.⁸

7 For the mystery of iniquity doth^k already work: only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked⁹ be revealed, ^lwhom the Lord shall consume with the ^mspirit of his mouth, and shall destroy with the ⁿbrightness of his coming:¹⁰

9 *Even him* whose coming is ^oafter the work-

⁵boasting. *Cr.* ⁶as if he were God. *Wi. Rh.* ⁷holdeth. *A. V.* ⁸in his own season. *Ham.* ⁹the unrighteous one. *Pu.* ¹⁰presence. *Ham. Pu.*

that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee. DAN. vii. 25: The words under ver. 3. *do. xi. 36*: And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. REV. xiii. 6: And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

^l1 COR. viii. 5: Though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many.)

^k1 JOHN, iv. 3: The words under ver. 3.

^lDAN. vii. 10, 11: A fiery stream issued and came forth from before him.—I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

^mJOB, iv. 9: By the blast of God they perish, and by the breath of his nostrils are they consumed. See on EPH. vi. 17.

ⁿSee on 2 THESS. i. 8, 9.

^oJOHN, viii. 41: Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. EPH. ii. 2: Wherein in time past ye walked

ing of Satan with all power and ^p signs and lying wonders,¹¹

10 And with all deceivableness of unrighteousness in ^q them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause ^r God shall send them strong delusion,¹² that they should believe a lie:¹³

12 ^t That they all might be damned ^u who believed not the truth, but ^v had pleasure in unrighteousness.

13 But we are bound to ^v give thanks alway

¹¹ lying power, signs and wonders. *Co. Ma. Cr. Dod.* ¹² the working of error. *Pu.* ¹³ lies. *Co. Ma. Cr. Bi. Gen.* ¹⁴ condemned. *We. Pu.*

according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. *REV. xviii. 23*: By thy sorceries were all nations deceived.

^p See on *MAT. xxiv. 24.*

^q *HEB. iii. 13*: But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. See on *2 COR. ii. 15.*

^r *1 KINGS, xxii. 23*: Behold, the LORD hath put a lying spirit in the mouth of all these thy [*Ahab's*] prophets, and the LORD hath spoken evil concerning thee. *PRO. i. 29*: For that they hated knowledge, and did not choose the fear of the LORD. *EZEK. xiv. 9*: If the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. See on *ACTS, vii. 42.*

^s *MAT. xxiv. 5, 11*: For many shall come in my name, saying, I am Christ; and shall deceive many. And many false prophets shall rise, and shall deceive many. *1 TIM. iv. 1*: The words under ver. 3.

^t *DEUT. xxxii. 35*: To me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

^u *ROM. i. 32*: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

^v See on *ROM. i. 8.*

to God for you, brethren beloved of the Lord, because ¹⁵ God ^w hath ^x from the beginning chosen you to salvation ^y through sanctification of the Spirit and belief of the truth :

14 Whereunto he called you by our Gospel, to the ^z obtaining of the glory ¹⁶ of our Lord Jesus Christ.

15 Therefore, brethren, ^a stand fast, and hold the ^b traditions ¹⁷ which ye have been taught, whether by word, ¹⁸ or our epistle.

16 ^c Now our Lord Jesus Christ himself, and God, even our Father, ¹⁹ ^d which hath loved us, and hath given *us* everlasting consolation and ^e good hope through grace,

¹⁵ that. *Ham.* ¹⁶ to the glorious salvation. *Whit.* ¹⁷ instructions. *Gen.* things delivered. *Pu.* ¹⁸ our preaching. *Co. Ma. Cr. Bi.* ¹⁹ our Father. *Co. Ma. Olde.*

^w 1 THESS. i. 4 : Knowing, brethren beloved, your election of God.

^x See on 2 TIM. i. 9.

^y See on LUKE, i. 75.

^z JOHN, xvii. 22 : The glory which thou gavest me I have given them. 1 THESS. ii. 12 : That ye would walk worthy of God, who hath called you unto his kingdom and glory. 1 PET. v. 10 : But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

^a 1 COR. xvi. 13 : Watch ye, stand fast in the faith, quit you like men, be strong. See on PHI. iv. 1.

^b 1 COR. xi. 2 : Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. 2 THESS. iii. 6.

^c 2 THESS. i. 1, 2.

^d 1 JOHN, iv. 10 : Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. REV. i. 5 : And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.

^e 1 PET. i. 3 : Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hat'

17 Comfort your hearts, ^f and stablish you in every good word and work.

CHAP. III.

1 *He craveth their prayers for himself, 3 testifieth what confidence he hath in them, 5 maketh request to God in their behalf, 6 giveth them divers precepts, especially to shun idleness, and ill company, 16 and last of all concludeth with prayer and salutation.*

FINALLY, brethren, ^a pray for us, that the ^b word of the Lord may have *free* course,¹ and be glorified, even as *it is* with² you :

2 And that we may be ^c delivered from unreasonable³ and ^d wicked men : ^e for all *men* have not faith.

3 But the Lord is ^f faithful, who shall stablish you, ^g and keep *you* from evil.

4 And ^h we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord ⁱ direct⁴ your hearts into the

¹ Gr. may run. *A. V.* ² among, or toward. *Ham.* ³ Gr. absurd. *A. V.* guide. 1 THESS. i. 5. *A. V.*

begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

^f See on ROM. xvi. 25.

CHAP. III.

^a 1 THESS. v. 25 : Brethren, pray for us. See on ROM. xv. 30.

^b See on ACTS, vi. 7.

^c ROM. xv. 31 : That I may be delivered from them that do not believe in Judæa.

^d See on ACTS, xiii. 45.

^e ACTS, xxviii. 24 : And some believed the things which were spoken, and some believed not. ROM. x. 16 : But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report ?

^f See on 1 COR. i. 9.

^g 2 PET. ii. 9 : The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. See on JOHN, xvii. 15.

^h GAL. v. 10 : I have confidence in you through the Lord, that ye will be none otherwise minded : but he that troubleth you shall bear his judgment, whosoever he be. See on 2 COR. vii. 16.

ⁱ 1 CHR. xxix. 18 : O LORD God of Abraham, Isaac, and of

love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, ^kthat ye withdraw yourselves from ^levery brother that walketh ^mdisorderly, and not after the ⁿtradition ^owhich ye received of us.

7 For yourselves know ^phow ye ought to follow ^qus : for we ^rbehaved not ourselves disorderly among you ;

8 Neither did we eat any man's bread for nought ; ^sbut ^twrought with labour ^uand travail ^vnight and day, that we might not be chargeable to any of you :

9 ^wNot because we have not power, but to make ^xourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, ^ythat if any would not work, neither should he eat.

⁵ teaching. *Wi.* institution. *Co. Ma. Cr. Bi.* instruction. *Gen.* ⁶ imitate. *Rh. We. Pu.* ⁷ gratis. *Rh.* ⁸ weariness. *Ham. Whit.* ⁹ toil. *Ham. Rh. Whit.* fatigue. *Pu.*

Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee.

^k Ver. 14. 1 TIM. vi. 5 : Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness : from such withdraw thyself. See on MAT. xviii. 17.

^l 1 COR. xi. 5, 13 : But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head : for that is even all one as if she were shaven. Judge in yourselves : is it comely that a woman pray unto God uncovered ?

^m Ver. 11, 12, 14 ; and on ver. 11.

ⁿ 2 THESS. ii. 15.

^o See on 1 COR. xi. 1.

^p See on 1 THESS. ii. 10.

^q See on ACTS, xviii. 3.

^r See on 1 COR. ix. 4, 6.

^s Ver. 7. See on 1 COR. xi. 1.

^t GEN. iii. 19 : In the sweat of thy face shalt thou eat bread.

11 For we hear that there are some ^u which walk among you disorderly, ^v working not at all, but are busybodies.¹⁰

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness ¹¹ they work, and eat their own bread.

13 But ye, brethren, be ^w not weary ¹² in well doing.

14 And if any man obey not our word by this epistle, note that man,¹³ and ^x have no company with him, that he may be ashamed.

15 ^y Yet count *him* not as an enemy, but admonish *him* as a brother.

¹⁰ busy themselves about that which belongs not to them. *Ham.*
¹¹ silence. *Wi. Ra.* stillness. *Pu.* ¹² faint not. *A. V.* be not slothful. *Pu.*
¹³ signify that man by an epistle. *A. V.*

till thou return unto the ground. 1 THESS. iv. 11 : The words under ver. 11.

^u Ver. 6.

^v ACTS, xx. 35 : I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. EPH. iv. 28 : Let him that stole steal no more : but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. 1 THESS. iv. 11 : That ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you. 1 TIM. v. 13 : And withal they [*the younger widows*] learn to be idle, wandering about from house to house ; and not only idle, but tattlers also and busybodies, speaking things which they ought not. 1 PET. iv. 15 : Let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

^w 1 COR. xv. 58 : Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. GAL. vi. 9 : Let us not be weary in well doing : for in due season we shall reap, if we faint not.

^x See on MAT. xviii. 17.

^y LEV. xix. 17 : Thou shalt not hate thy brother in thine heart : thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. EPH. v. 11 : Have no fellowship with

16 Now the ^a Lord of peace himself give you peace always ¹⁴ by all means. ¹⁵ The Lord *be* with you all.

17 The ^a salutation of Paul with mine own hand, which is the token in every epistle : so I write.

18 The ^b grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens.

¹⁴ everlasting peace. *Wi. Rh.* ¹⁵ in every place. *Rh. Wh.* in every manner. *Pu.*

the unfruitful works of darkness, but rather reprove them. 1 THESS. v. 14 : Warn them that are unruly. 1 TIM. v. 20 : Them that sin rebuke before all, that others also may fear. TIT. iii. 10 : A man that is an heretick after the first and second admonition reject.

² See on ROM. xv. 33.

^a See on 1 COR. xvi. 21.

^b See on ROM. xvi. 20, 24.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO

Timothy.

TIMOTHY was a native of Lystra, in Lycaonia : his father was a Gentile ; but his mother, whose name was Eunice, was a Jewess (ACTS, xvi. 1), and educated her son with great care in her own religion (2 TIM. i. 5 ; iii. 15). Paul calls Timothy his " own son in the faith" (2 TIM. i. 2), from which expression it is inferred that Paul was the person who converted him to the belief of the Gospel ; and as, upon Paul's second arrival at Lystra, Timothy is mentioned as being then a disciple, and as having distinguished himself among the Christians of that neighbourhood, his conversion, as well as that of Eunice his mother, and Lois his grandmother, must have taken place when St. Paul first preached at Lystra, in the year 46. Upon St. Paul's leaving Lystra, in the course of his second apostolical journey, he was induced to take Timothy with him, on account of his excellent character, and the zeal which, young as he was, he had already shown in the cause of Christianity.

From this time Timothy acted as a minister of the Gospel: he generally attended St. Paul, but was sometimes employed by him in other places; he was very diligent and useful, and is always mentioned with great esteem and affection by St. Paul, who joins his name with his own in the inscription of six of his epistles. He is sometimes called bishop of Ephesus; and it has been said that he suffered martyrdom in that city some years after the death of St. Paul. Several learned men think that the first epistle to Timothy was written subsequent to St. Paul's first imprisonment at Rome, and, therefore, after the period at which the Acts of the Apostles end; and, as St. Paul was liberated in the year 63, the writing of this epistle, and the journey to which it refers, have been placed in the year 64. The design of this epistle was to instruct Timothy with respect to the superintendence and management of the church of Ephesus; what ought to be the qualifications of those who were to be appointed ministers; how false teachers should be withstood, erroneous notions refuted, and perfect order and harmony restored.

CHAP. I.

1 *Timothy is put in mind of the charge which was given unto him by Paul at his going to Macedonia: 5 of the right use and end of the law: 11 of Saint Paul's calling to be an apostle, 20 and of Hymenæus and Alexander.*

A. D. 65. PAUL, an apostle of Jesus Christ
^a by the commandment ¹ of ^b God our Saviour,
 and Lord Jesus Christ, ^c which is our hope;

¹ appointment. *Ham. Whit.*

CHAP. I.

^a See on Acts, ix. 15.

^b 1 TIM. ii. 3: This is good and acceptable in the sight of God our Saviour. *do.* iv. 10: Because we trust in the living God, who is the Saviour of all men, specially of them that believe. 2 TIM. i. 9: Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. TIT. i. 3: Which [*preaching*] is committed unto me according to the commandment of God our Saviour. *do.* ii. 10: That they may adorn the doctrine of God our Saviour in all things. *do.* iii. 4: After that the kindness and love of God our Saviour toward man appeared. JUDE, 25: To the only wise God our Saviour be glory and majesty, dominion and power, both now and ever.

^c COL. i. 27: Christ in you, the hope of glory.

2 Unto ^d Timothy, ^e my own son ² in the faith :
^f Grace, mercy, and peace, from God our Father
 and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus,
 when I went into ^g Macedonia, that thou might-
 est charge some ^h that they teach no other doc-
 trine,³

4 Neither ⁱ give heed to fables and endless ⁴
 genealogies, which ^k minister questions, rather
 than godly edifying ⁵ which is in faith : *so do.*

² beloved son. *Wi.* ³ not otherwise. *Wi. Co. Ma. Rh. Pu.* no strange
 doctrine. *Cr. Br.* ⁴ uncertain. *Wi.* ⁵ the dispensation of God. *Ham.*

^d See on ACTS, xvi. 1.

^e See on 1 COR. iv. 17.

^f See on ROM. i. 7.

^g ACTS, xx. 1, 3 : Paul—departed for to go into Macedonia.
 He purposed to return through Macedonia. PHI. ii. 24 : I
 trust in the Lord, that I also myself shall come shortly.

^h GAL. i. 6, 7 : I marvel that ye are so soon removed from
 him that called you into the grace of Christ unto another
 Gospel : which is not another ; but there be some that trouble
 you, and would pervert the Gospel of Christ. 1 TIM. vi. 3, 4 :
 The words under ver. 10.

ⁱ 1 TIM. iv. 7 : Refuse profane and old wives' fables, and exer-
 cise thyself rather unto godliness. *do.* vi. 3, 4, 20 : If any man
 teach otherwise, and consent not to wholesome words, even the
 words of our Lord Jesus Christ, and to the doctrine which is ac-
 cording to godliness ; he is proud, knowing nothing, but doting
 about questions and strifes of words, whereof cometh envy, strife.
 O Timothy, keep that which is committed to thy trust, avoiding
 profane and vain babblings, and oppositions of science falsely
 so called. 2 TIM. ii. 14, 16, 23 : Of these things put them in re-
 membrance, charging them before the Lord that they strive not
 about words to no profit, but to the subverting of the hearers.
 Shun profane and vain babblings : for they will increase unto
 more ungodliness. Foolish and unlearned questions avoid,
 knowing that they do gender strifes. *do.* iv. 4 : They shall
 turn away their ears from the truth, and shall be turned unto
 fables. TIT. i. 14 : Not giving heed to Jewish fables, and
 commandments of men, that turn from the truth. *do.* iii. 9 :
 Avoid foolish questions, and genealogies, and contentions,
 and strivings about the law ; for they are unprofitable and vain.

^k 1 TIM. vi. 4 : See above.

5 Now the ¹end of the commandment is charity ⁶ out of a ^mpure heart, and of a good conscience, and of faith unfeigned :

6 From which some having ⁿswerved ⁷ have turned aside unto ^ovain jangling ;⁸

7 Desiring to be teachers of the law ; understanding neither what they say, nor whereof they affirm.

8 But we know that the ^plaw is good, if a man use it lawfully ;

9 ^a Knowing this, that the law is not made for ⁹ a righteous man, but for the lawless ¹⁰ and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that ^rdefile themselves with mankind, for ^smenstealers,¹¹ for liars, for perjured persons, and if there be any other thing that is contrary to ^tsound doctrine ;

⁶ love. *Co. Ma. Cr. Gen. We. Pu.* ⁷ not aiming at. *A. V.* ⁸ vain talk. *Rh. Pu.* vain discourse. *Ham.* ⁹ doth not lie against. *We.* ¹⁰ unrighteous. *Co. Ma. Cr.* ¹¹ makers of slaves. *Pu.*

¹ See on JOHN, xiii. 34.

^m 2 TIM. i. 3 : I thank God, whom I serve from my forefathers with pure conscience. *do.* ii. 22 : Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. 1 PET. i. 22 : Seeing ye have purified your souls in obeying the truth through the Spirit.

ⁿ 2 TIM. iii. 10 : But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience.

^o See on ver. 4.

^p ROM. vii. 12 : The law is holy, and the commandment holy, and just, and good.

^a ROM. xiii. 3 : Rulers are not a terror to good works, but to the evil. GAL. iii. 19 : It [*the law*] was added because of transgressions. *do.* v. 23, 25 : Against such there is no law. If we live in the Spirit, let us also walk in the Spirit.

^r See on ROM. i. 24, 26.

^s EXOD. xxi. 16 : He that stealeth a man, and selleth him, or if he be bound in his hand, he shall surely be put to death.

^t 1 TIM. vi. 3, 4 : If any man teach otherwise, and consent

11 According to the glorious Gospel of ^u the blessed God, which was ^v committed to my trust.

12 And I thank Christ Jesus our Lord, who hath ^w enabled me,¹² for that he ^x counted me faithful, ^y putting me into the ministry ;

13 Who was before a ^z blasphemer, and a persecutor, and injurious :¹³ but I obtained mercy, because I did *it* ^a ignorantly in unbelief.

¹² strengthened me. *Rh. Pu.* ¹³ a tyrant. *Co. Ma. Cr.* an oppressor. *Bi. Gen. We.* doer of damage. *Pu.*

not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness ; he is proud, knowing nothing. 2 TIM. i. 13 : Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. *do.* ii. 2 : The things that thou hast heard of me among many witnesses, the same commit thou to faithful men. *do.* iii. 14 : Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. *do.* iv. 3 : The time will come when they will not endure sound doctrine. TIT. i. 9 : Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers. *do.* ii. 1 : Speak thou the things which become sound doctrine.

^u 1 TIM. vi. 15 : Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords.

^v COL. i. 25 : Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God. See 1 TIM. ii. 7. See on GAL. ii. 7.

^w 2 COR. xii. 9 : And he said unto me, My grace is sufficient for thee : for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

^x See on 1 COR. iv. 2.

^y 2 COR. iii. 5, 6 : Not that we are sufficient of ourselves to think any thing as of ourselves ; but our sufficiency is of God ; who also hath made us able ministers of the new testament ; not of the letter, but of the spirit : for the letter killeth, but the spirit giveth life. *do.* iv. 1 : Therefore seeing we have this ministry, as we have received mercy, we faint not. See on ver. 11.

^z See on ACTS, viii. 3.

^a LUKE, xxiii. 34 : Then said Jesus, Father, forgive them ; for they know not what they do. And they parted his rai-

14 And the grace of our Lord was ^b exceeding abundant ^c with faith and ^d love which is in Christ Jesus.

15 ^e This *is* a faithful saying, and worthy of all acceptation, that ^f Christ Jesus came into the world to save sinners ; of whom I am chief.

16 Howbeit for this cause ^g I obtained mercy, that in me first Jesus Christ might show forth all longsuffering,^h ⁱ for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the ^j King eternal, ^k immortal,

^h forbearance. *Pu.*

ment, and cast lots. JOHN, ix. 39, 41 : And Jesus said, For judgment I am come into this world, that they which see not might see ; and that they which see might be made blind. Jesus said unto them, If ye were blind, ye should have no sin : but now ye say, We see ; therefore your sin remaineth. ACTS, iii. 17 : And now, brethren, I wot that through ignorance ye did it, as did also your rulers. *do.* xxvi. 9 : I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

^b See on ROM. v. 20.

^c 2 TIM. i. 13. The words under ver. 10.

^d LUKE, vii. 47 : Her sins, which are many, are forgiven ; for she loved much.

^e The like manner of speaking occurs 1 TIM. iii. 1 ; *do.* iv. 9 ; 2 TIM. ii. 11 ; and TIT. iii. 8.

^f See on LUKE, v. 32.

^g 2 COR. iv. 1 : As we have received mercy, we faint not.

^h ACTS, xiii. 39 : By him all that believe are justified from all things, from which ye could not be justified by the law of Moses. ROM. xv. 4 : For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

ⁱ PS. x. 16 : The LORD is King for ever and ever. *do.* cxlv. 13 : Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. *do.* cxlvi. 10 : The LORD shall reign for ever, even thy God, O Zion, unto all generations. DAN. vii. 14 : And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that

¹ invisible, ^m the only wise God, ⁿ be honour and glory for ever and ever. Amen.

18 This charge ^o I commit unto thee, son Timothy, according to the ^p prophecies which went before on thee, that thou by them mightest ^q war a good warfare ;

which shall not be destroyed. 1 TIM. vi. 15, 16 : Who is the blessed and only Potentate, the King of kings, and Lord of lords ; who only hath immortality, dwelling in that light which no man can approach unto ; whom no man hath seen, nor can see.

^k ROM. i. 23 : And changed the glory of the uncorruptible God into an image made like to corruptible man.

^l HEB. xi. 27 : By faith he [*Moses*] forsook Egypt, not fearing the wrath of the king : for he endured, as seeing him who is invisible. See on JOHN, i. 18.

^m See on ROM. xvi. 27.

ⁿ 1 CHR. xxix. 11 : Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty : for all that is in the heaven and in the earth is thine ; thine is the kingdom, O LORD, and thou art exalted as head above all.

^o 1 TIM. vi. 13, 14, 20 : I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession ; that thou keep this commandment without spot, unrebukeable.—O Timothy, keep that which is committed to thy trust. 2 TIM. i. 14 : That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. *do.* ii. 2 : The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. REV. ii. 25 : That which ye have already hold fast till I come. *do.* iii. 3, 11 : Remember therefore how thou hast received and heard, and hold fast, and repent.—Hold that fast which thou hast, that no man take thy crown.

^p ECCLUS. xlvi. 1 : Jesus the son of Nare was valiant in the wars, and was successor of Moses in prophecies, who, according to his name, was made great for the saving of the elect of God. 1 TIM. iv. 14 : Neglect not the gift that is in thee, which was given thee by prophecy.

^q PHI. ii. 25 : Epaphroditus, my brother, and companion in labour, and fellowsoldier. 2 TIM. ii. 3 : Endure hardness, as a good soldier of Jesus Christ. PHILE. 2 : Archippus our fellowsoldier. See on 1 COR. ix. 24, 25.

19 * Holding faith, and a good conscience ; which some having put away concerning faith ¹⁵ have made shipwreck :

20 Of whom is ¹ Hymenæus and ² Alexander ; whom I have ³ delivered unto Satan, that they may learn not to ⁴ blaspheme.

CHAP. II.

1 *That it is meet to pray and give thanks for all men, and the reason why : 9 how women should be attired : 12 they are not permitted to teach : 15 they shall be saved, notwithstanding the testimonies of God's wrath, in childbirth, if they continue in faith.*

I Exhort ¹ therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for ² all men ;

2 For ³ kings, and for ⁴ all that are in autho-

¹⁵ of their faith. *We.* ¹ desire. *A. V.*

¹ 1 TIM. iii. 9: Holding the mystery of the faith in a pure conscience.

² 1 TIM. vi. 9: They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

³ 2 TIM. ii. 17: Their word will eat as doth a canker: of whom is Hymenæus and Philetus.

⁴ See on ACTS, xix. 33.

⁵ See on 1 COR. v. 5.

⁶ ACTS, xiii. 45: But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

CHAP. II.

¹ 1 MAC. xii. 11: We therefore at all times without ceasing, both in our feasts and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren.

² EZRA, vi. 10: That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons. JER. xxix. 7: Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

³ ROM. xiii. 1: Let every soul be subject unto the higher

rity;² that we may lead a quiet and peaceable life in all godliness and honesty.³

3 For this *is* ^d good and acceptable in the sight of ^e God our Saviour;

4 ^f Who will have all men to be saved, and to ^g come unto the knowledge of the truth.

² eminent place. *A. V.*

³ gravity. *Ham.*

^d ROM. xii. 12: Rejoicing in hope; patient in tribulation; continuing instant in prayer. 1 TIM. v. 4: But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God.

^e See on 1 TIM. i. 1.

^f DEUT. v. 29: O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! EZEK. xviii. 32: I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye. *do.* xxxiii. 11: Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil way; for why will ye die, O house of Israel? WIS. i. 13: God made not death; neither hath he pleasure in the destruction of the living. 2 ESD. viii. 59: It was not his will that man should come to nought. LUKE, iii. 6: All flesh shall see the salvation of God. JOHN, i. 9: That was the true Light, which lighteth every man that cometh into the world. *do.* iii. 15—17: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 2 TIM. ii. 25: In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth. TIT. ii. 11: The grace of God that bringeth salvation hath appeared to all men. 2 PET. iii. 9: The Lord—is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

^g JOHN, xvii. 3: This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 2 TIM. ii. 25: In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth. See on ACTS, x. 35.

5 For *there is*^h one God, and ⁱ one mediator between God and men, the man Christ Jesus ;

6 Who ^k gave himself a ransom for all, to be ^l testified ⁴ in ^m due time.⁵

⁴ a testimony. *A. V.* ⁵ in the proper season. *Ham.*

^h ROM. iii. 29, 30 : Is he the God of the Jews only ? is he not also of the Gentiles ? Yes, of the Gentiles also : seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. *do.* x. 12 : For there is no difference between the Jew and the Greek : for the same Lord over all is rich unto all that call upon him. GAL. iii. 20 : Now a mediator is not a mediator of one, but God is one. See on MARK, xii. 29.

ⁱ DEUT. v. 5 : I stood between the LORD and you at that time, to show you the word of the LORD : for ye were afraid by reason of the fire. JOB, ix. 33 : Neither is there any days-man [*or umpire*] betwixt us, that might lay his hand upon us both. JOHN, x. 9 : I am the door : by me if any man enter in, he shall be saved. *do.* xiv. 6 : Jesus saith unto him, I am the way, the truth, and the life : no man cometh unto the Father, but by me. ACTS, iv. 12 : Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved. *do.* x. 43 : Through his name whosoever believeth in him shall receive remission of sins. ROM. iii. 24 : Being justified freely by his grace through the redemption that is in Christ Jesus. GAL. iii. 19, 20 : [*The law*] was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. EPH. ii. 18 : Through him we both have access by one Spirit unto the Father. HEB. vii. 22 : By so much was Jesus made a surety of a better testament. *do.* viii. 6 : He is the mediator of a better covenant, which was established upon better promises. *do.* ix. 15 : He is the mediator of the new testament. *do.* xii. 24 : [*Ye are come*] to Jesus the mediator of the new covenant.

^k MARK, x. 45 : For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. EPH. i. 7 : In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. See on ROM. iv. 25.

^l See on 1 COR. i. 6.

^m ROM. v. 6 : For when we were yet without strength, in due time Christ died for the ungodly. EPH. i. 9 : Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. TIT. i. 3 :

7 Whereunto I am ⁿ ordained a preacher, and an apostle, (I ^o speak the truth in Christ, *and* lie not;) a ^p teacher of the Gentiles in faith and verity.

8 I will therefore that men pray ^q every where, lifting up ^r holy ⁶ hands, without wrath ⁷ and doubting.⁸

9 In like manner also, that ^s women adorn themselves in modest ⁹ apparel, with shamefacedness ¹⁰ and sobriety;¹¹ not with broidered ¹² hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

⁶ pure. *Co. Ma. Cr. Gen. Rh. Ham.* ⁷ anger. *Pu.* ⁸ disputing. *Ham.* ⁹ comely. *Co. Ma. Cr. Bi. Rh. Gen.* ¹⁰ modesty. *Ham.* ¹¹ discreet behaviour. *Co. Ma. Cr. Bi.* ¹² plaited. *A. V.*

But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour. *EPH. iii. 5*: Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit.

ⁿ See on *ACTS. ix. 15.*

^o See on *ROM. i. 9.*

^p See on *ACTS. ix. 15.*

^q See on *JOHN. iv. 21.*

^r *Ps. cxxxiv. 2*: Lift up your hands in the sanctuary, and bless the LORD. *HEB. x. 22*: Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. See on *MAT. vii. 7*; and on *JOHN. ix. 31.*

^s *TIT. ii. 3—5*: The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. *1 PET. iii. 3, 4*: Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the orna-

12 But I ¹ suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For ^u Adam was first formed, then Eve

14 And Adam ^v was not deceived, but the woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity ¹³ and holiness with sobriety. ¹⁴

CHAP. III.

¹ *How Bishops, and Deacons, and their wives, should be qualified, 14 and to what end Saint Paul wrote to Timothy of these things: 15 of the Church, and the blessed truth therein taught and professed.*

THIS is a ^a true saying, If a man desire the office of a ^b Bishop, ¹ he desireth a good ^c work. ²

2 A ^d Bishop then must be blameless, the

¹³ love. *Co. Ma. Cr. Rh. Gen. We. Pu.* ¹⁴ discretion. *Co. Ma. Cr. modesty. Bi. Gen.* ¹ overseer. *Pu.* ² an honourable employment. *Ne.*

ment of a meek and quiet spirit, which is in the sight of God of great price.

¹ See on 1 COR. xi. 3.

^u See on 1 COR. xi. 3, 7—9.

^v GEN. iii. 6: When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. 2 COR. xi. 3: I fear, lest by any means, as the serpent beguiled Eve through his subtilty.

CHAP. III.

^a See on 1 TIM. i. 15.

^b ACTS, xx. 28: Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers. PHI. i. 1: Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the Bishop and Deacons.

^c EPH. iv. 12: For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

^d TIT. i. 6, &c: If any be blameless, the husband of one wife.—For a Bishop must be blameless, as the steward of God; not, &c.

^e husband of one wife, vigilant,³ sober,⁴ of good behaviour,⁵ given to hospitality, ^fapt to teach;

3 ^g Not given to wine, ^h no striker,⁶ ⁱ not greedy of filthy lucre;⁷ but patient,⁸ ^k not a brawler,⁹ not covetous;

4 One that ruleth ^l well his own house, ^m having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the Church of God?)

6 Not a novice,¹⁰ ⁿ lest being lifted up with pride ^o he fall into the condemnation of the devil.

³ diligent. *Cr.* serious. *Pu.* ⁴ temperate. *Ham. To.* ⁵ discreet. *Cr.* modest. *A. V.* chaste. *Rh.* ⁶ Not one that sitteth long over wine, or ready to strike. *Dod.* not ready to quarrel, and offer wrong, as one in wine. *A. V.* ⁷ not attached to sordid gain. *Dod.* ⁸ gentle. *Co. Ma. Cr. Gen. Ham. We. Pu.* ⁹ not quarrelsome. *Ham. Pu.* not given to contention. *Dod.* ¹⁰ one newly come to the faith. *A. V.*

^e 1 TIM. v. 9: A widow—having been the wife of one man.

^f 2 TIM. ii. 24: The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient. TIT. i. 9: Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

^g VER. 8. LEV. x. 9: Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die. EZEK. xlv. 21: Neither shall any priest drink wine, when they enter into the inner court. TIT. i. 7: Not soon angry, not given to wine, no striker, not given to filthy lucre.

^h 2 TIM. ii. 24. The words under ver. 2.

ⁱ 1 PET. v. 2: Feed the flock of God which is among you—not for filthy lucre, but of a ready mind. VER. 8.

^k 2 TIM. ii. 24. The words under ver. 2.

^l PS. ci. 2: I will walk within my house with a perfect heart.

^m TIT. i. 6: Having faithful children, not accused of riot, or unruly.

ⁿ PRO. xvi. 18: Pride goeth before destruction, and an haughty spirit before a fall.

^o ISA. xiv. 12, 13: How art thou fallen from heaven, O Lucifer!—For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation,

7 Moreover he must have a good report ^p of them which ^q are without ; lest he fall into reproach and the ^r snare of the devil.¹¹

8 Likewise *must* the ^s Deacons ¹² *be* grave, not doubletongued, ^t not given to much wine, not greedy of filthy lucre ;

9 ^u Holding the ^v mystery of the faith in a pure conscience.

10 And let these also first be proved ; then let them use the office of a Deacon,¹³ being *found* blameless.¹⁴

11 ^w Even so *must* their wives *be* grave, not slanderers, sober, faithful in all things.

12 Let the Deacons be the husbands of one wife, ^x ruling their children and their own houses well.

13 For they that have used the office of a Deacon ¹⁵ well purchase to themselves a ^y good

¹¹ evil speaker. *Co. Ma. Cr. slanderer. Can.* ¹² ministers. *Co. Cr. Bi. Pu.* ¹³ minister. *Wi. Co. Ma. Cr. Bi. Gen. Rh. Pu.* ¹⁴ having no crime. *Wi. Rh.* ¹⁵ have ministered. *A. V.*

^p ACTS, xxii. 12 : Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there.

^q See on MARK, iv. 11.

^r 1 TIM. vi. 9 : They that will be rich fall into temptation and a snare. 2 TIM. ii. 26 : That they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

^s ACTS, vi. 3 : Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

^t See on ver. 3.

^u 1 TIM. i. 19 : Holding faith, and a good conscience.

^v Ver. 16. EPH. i. 9 : Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.

^w See on 1 TIM. ii. 9.

^x Ver. 3.

^y MAT. xxv. 21 : Well-done, thou good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things ; enter thou into the joy of thy lord.

degree, and ^z great boldness ¹⁶ in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly :

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself ^a in the house of God, which is the Church of the living God, the pillar and ground ¹⁷ of the truth.

16 And without controversy ¹⁸ great is the ^b mystery of godliness : God was ^c manifest in the flesh, ^d justified in the Spirit, ^e seen of angels,

¹⁶ liberty to speak. *Bi.* authority. *Ham.* ¹⁷ stay. *A. V.* ¹⁸ Without doubt. *Cr. Bi.* Manifestly. *Rh.* Confessedly. *Ham. Whit. Pu.*

^z 2 TIM. ii. 1 : Thou therefore, my son, be strong in the grace that is in Christ Jesus.

^a EPH. ii. 21, 22 : In whom all the building fitly framed together groweth unto an holy temple in the Lord : in whom ye also are builded together for an habitation of God through the Spirit. 2 TIM. ii. 20 : But in a great house there are not only vessels of gold and of silver, but also of wood and of earth ; and some to honour, and some to dishonour.

^b 1 COR. ii. 7 : But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.

^c See on JOHN, i. 14.

^d MAT. iii. 16 : And Jesus, when he was baptized, went up straightway out of the water : and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. JOHN, i. 32, 33 : And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not : but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. *do.* xv. 26 : But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. *do.* xvi. 8, 9 : And when he is come, he will reprove the world of sin, and of righteousness, and of judgment : of sin, because they believe not on me. ROM. i. 4 : Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. 1 PET. iii. 18 : Being put to death in the flesh, but quickened by the Spirit. 1 JOHN, v. 6, &c : This is he that came by water and blood, even Jesus

^f preached unto the Gentiles, ^g believed on in the world, ^h received up into glory.

Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

^g MAT. iv. 11: Then the devil leaveth him, and, behold, angels came and ministered unto him. *do.* xxviii. 2: The angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. MARK, xvi. 5: Entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment. LUKE, ii. 13: And suddenly there was with the angel a multitude of the heavenly host praising God. *do.* xxiv. 4: Behold, two men stood by them in shining garments. JOHN, xx. 12: [*Mary*] seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. EPH. iii. 10: To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God. 1 PET. i. 12: Which things the angels desire to look into.

^f ACTS, x. 34: Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons. *do.* xiii. 46, 48: Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. And when the Gentiles heard this they were glad, and glorified the word of the Lord. ROM. x. 12, 18: For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world. GAL. ii. 8: For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles. EPH. iii. 5, 6, 8: Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the Gospel. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. COL. i. 27, 28: God would make known what is the riches of the glory of this mystery among the Gentiles.—Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus. 1 TIM. ii. 7.

^g COL. i. 6, 23: Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you,

CHAP. IV.

¹ *He foretelleth that in the latter times there shall be a departure from the faith: 6 and to the end that Timothy might not fail in doing his duty, he furnisheth him with divers precepts belonging thereto.*

NOW the Spirit ^a speaketh expressly, that in the ^b latter times some shall depart from the faith, giving heed to ^c seducing spirits, and ^d doctrines of devils;

2 ^e Speaking lies in hypocrisy; ¹ ^f having their conscience seared with a hot iron;

¹ Through the hypocrisy of false teachers, &c. *Pu.*

since the day ye heard of it, and knew the grace of God in truth. If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature under heaven.

^b See on LUKE, xxiv. 51.

CHAP. IV.

^a JOHN, xvi. 13: Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. JUDE, 4: For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. See on MAT. xxiv. 5—12.

^b See on MARK, i. 15.

^c 2 TIM. iii. 13: But evil men and seducers shall wax worse and worse, deceiving, and being deceived. 2 PET. ii. 1: But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. REV. xvi. 14: They are the spirits of devils, working miracles.

^d DAN. xi. 35, 37, 38: Some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. Neither shall he regard the God of his fathers—nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. See on 1 COR. x. 20.

^e MAT. vii. 15: Beware of false prophets, which come to

3 ^s Forbidding to marry, ^h and commanding to abstain from meats, which God hath created ⁱ to be received ^k with thanksgiving of them which believe and know the truth.

4 For ^levery creature of God is good, and

you in sheep's clothing, but inwardly they are ravening wolves. ROM. xvi. 18: For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. 2 PET. ii. 3: And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

^l EPH. iv. 19: Who being past feeling have given themselves over unto lasciviousness.

^s 1 COR. vii. 28, 36, 38: But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. COL. ii. 20, 23: Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? HEB. xiii. 4: Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

^h ROM. xiv. 3, 17: Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. 1 COR. viii. 8: But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

ⁱ GEN. i. 29: And God said, Behold, I have given you every herb bearing seed—to you it shall be for meat. DO. ix. 3: Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. ECCLES. v. 18: Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he hath taken under the sun all the days of his life, which God giveth him: for it is his portion.

^k ROM. xiv. 6: He that eateth, eateth to the Lord, for he giveth God thanks. 1 COR. x. 30: Why am I evil spoken of for [eating] that for which I give thanks?

^l See on MAT. xv. 11.

nothing to be refused, if it be received with thanksgiving :

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren ^m in remembrance of these things, thou shalt be a good minister of Jesus Christ, ⁿ nourished up in the words of faith and of good doctrine, whereunto thou hast attained.²

7 But ^o refuse ³ profane and old wives' fables, and ^p exercise thyself *rather* unto godliness.

8 For ^q bodily exercise profiteth little :⁴ but ^r godliness is profitable unto all things, ^s having

² which thou hast continually followed. *Cr. Bi. Gen.* ³ avoid. *Rh.*
⁴ for a little time. *A. V.*

^m See on ROM. xv. 15.

ⁿ JER. xv. 16: Thy words were found, and I did eat them ; and thy word was unto me the joy and rejoicing of mine heart : for I am called by thy name, O LORD God of hosts. 2 TIM. iii. 14, 15 : Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them ; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation. 1 PET. ii. 2 : As newborn babes, desire the sincere milk of the word, that ye may grow thereby.

^o See on 1 TIM. i. 4.

^p HEB. v. 14 : Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

^q 1 COR. viii. 8 : But meat commendeth us not to God : for neither, if we eat, are we the better ; neither, if we eat not, are we the worse. COL. ii. 23 : Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body ; not in any honour to the satisfying of the flesh.

^r See on MARK, x. 30.

^s Ps. xxxvii. 4 : Delight thyself also in the LORD ; and he shall give thee the desires of thine heart. *do.* lxxxiv. 11 : For the LORD God is a sun and shield : the LORD will give grace and glory : no good thing will he withhold from them that walk uprightly. *do.* cxii. 2, 3 : His seed shall be mighty upon earth : the generation of the upright shall be blessed. Wealth and riches shall be in his house : and his righteousness en-

promise of the life that now is, and of that which is to come.

9 ¹This *is* a faithful ⁵saying, and worthy of all acceptation.⁶

10 For therefore ^uwe both labour and suffer reproach, because we ^vtrust in the living God, ^wwho is the Saviour of all men, especially of those that believe.

11 ^xThese things command and teach.

⁵sure. *Co. Ma.* ⁶of all parties worthy to be received. *Co. Ma.*

dureth for ever. *do. cxlv. 19*: He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. *MAT. xix. 29*: And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. *ROM. viii. 28*: And we know that all things work together for good to them that love God, to them who are the called according to his purpose. See on *MARK, x. 30.*

¹See on *1 TIM. i. 15.*

^u*1 COR. iv. 11, 12*: Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it.

^v*1 TIM. vi. 17*: Charge them that are rich in this world that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

^w*Ps. xxxvi. 6*: O LORD, thou preservest man and beast. *do. cvii. 2, 6, 10, &c*: Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. Such as sit in darkness and the shadow of death, being bound in affliction and iron, &c. *ACTS, xiv. 17*: He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. *do. xvii. 25*: [*God, that made the world*] giveth to all life, and breath, and all things.

^x*1 TIM. vi. 2*: And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

12 ^y Let no man despise thy youth ; but ^z be thou an example of the believers, ⁷ in word, in conversation, ⁸ in charity, ⁹ in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 ^a Neglect not the gift that is in thee, which was given thee ^b by prophecy, with the ^c laying on of the hands of the presbytery.¹⁰

15 Meditate upon these things ; give thyself wholly to them ; that thy profiting may appear to all.¹¹

16 ^d Take heed unto thyself, and unto the doctrine ; continue ¹² in them : for in doing this thou shalt both ^e save thyself, and ^f them that hear thee.

⁷ to them that believe. *Co.* ⁸ behaviour. *We.* ⁹ love. *Co. Ma.*
¹⁰ the elders. *Co. Pu.* ¹¹ in all things. *A. V.* ¹² be earnest. *Rh.*

^y See on 1 COR. xvi. 11.

^z 2 COR. vi. 4, 6 : In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, &c. 1 TIM. v. 22 : Keep thyself pure. TIT. ii. 7 : In all things showing thyself a pattern of good works : in doctrine showing uncorruptness, gravity, sincerity. 1 PET. v. 3 : Neither as being lords over God's heritage, but being ensamples to the flock.

^a See on EPH. iv. 30.

^b See on 1 TIM. i. 18.

^c 1 TIM. v. 22. ACTS, vi. 6 : Whom they set before the apostles : and when they had prayed, they laid their hands on them. *do.* viii. 17 : Then laid they their hands on them, and they received the Holy Ghost. *do.* xiii. 3 : And when they had fasted and prayed, and laid their hands on them, they sent them away. *do.* xix. 6 : And when Paul had laid his hands upon them, the Holy Ghost came on them ; and they spake with tongues, and prophesied. 2 TIM. i. 6 : Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

^d ACTS, xx. 28 : Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God.

^e EZEK. xxxiii. 9 : Nevertheless, if thou warn the wicked

CHAP. V.

1 *Rules to be observed in reprovng: 3 of widows: 17 of elders: 23 a precept for Timothy's health: 24 some men's sins go before unto judgment, and some men's do follow after.*

REBUKE not¹ an^a elder,² but intreat³ him as a father; and the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.⁴

3 Honour widows^b that are widows indeed.

4 But if any widow have children or nephews,⁵ let them learn first to show piety⁶ at home, and to^c requite their parents: ^dfor that is good and acceptable before God.

¹ Rebuke not rigorously. *Cr.* ² aged man. *Dod.* ³ beseech. *Wi. Rh. exhort. Co. Ma. Cr. Gen. Rh. Ham.* ⁴ in all chastity. *Rh. Pu.* ⁵ grandchildren. *Rh. Wh. We.* ⁶ kindness. *A. V.*

of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. DAN. xii. 3: They that turn many to righteousness [*shall shine*] as the stars for ever and ever.

^f See on ROM. xi. 14.

CHAP. V.

^a LEV. xix. 32: Thou shalt rise up before the hoary head, and honour the face of the old man. ACTS, xi. 30: And sent it [*relief unto the brethren*] to the elders by the hands of Barnabas and Saul. *do.* xiv. 23: When they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. TIM. i. 5: For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. 2 TIM. ii. 2: The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others. PHILE. 9: For love's sake I rather beseech thee, being such an one as Paul the aged. 1 PET. v. 1: The elders which are among you I exhort, who am also an elder. 2 JOHN, 1: The elder unto the elect lady. 1 TIM. v. 17.

^b Ver. 5, 16.

^c GEN. xlv. 9—11: Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and

5 ° Now she that is a widow indeed, and desolate,⁷ trusteth in God, and ^f continueth in supplications and prayers ^g night and day.

6 But she that ^h liveth in pleasure ⁸ is ⁱ dead while she liveth.

7 ^k And these things give in charge,⁹ that they may be blameless.

8 But if any provide not for his own, and ^l specially for those of his own house,¹⁰ he hath

⁷ friendless. *Ma. Cr.* left quite alone. *Ham.* ⁸ liveth in licentiousness. *Ham.* delicately. *A. V.* ⁹ warn them of. *To.* ¹⁰ kindred. *A. V.*

thy flocks, and thy herds, and all that thou hast: and there will I nourish thee. See on *MAT.* xv. 4.

^d *1 TIM.* ii. 3: For this is good and acceptable in the sight of God our Saviour.

^e *1 COR.* vii. 32: He that is unmarried careth for the things that belong to the Lord, how he may please the Lord.

^f *LUKE.* ii. 37: And she [*Anna*] was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. See on *LUKE.* xviii. 1.

^g *ACTS.* xxvi. 7: Unto which promise our twelve tribes, instantly serving God day and night, hope to come.

^h *JOB.* xxi. 13: They spend their days in wealth, and in a moment go down to the grave. *AMOS.* vi. 4: That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall. *LUKE.* xvi. 19, 25: There was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day. Abraham said, Son, remember that thou in thy lifetime receivedst thy good things. *JAMES.* v. 5: Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

ⁱ See on *JOHN.* v. 25.

^k *1 TIM.* iv. 11. *do.* i. 3: As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine. *do.* vi. 17.

^l *ISA.* lviii. 7: Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? *GAL.* vi. 10: As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

^m denied the faith, ⁿ and is worse than an infidel.

9 Let not a widow be taken into the number ^{ll} under threescore years old, ^o having been the wife of one man, ¹²

10 ^p Well reported of for good works ; if she have brought up children, if she have ^q lodged strangers, ¹³ if she have ^r washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse : ¹⁴ for when they have begun to wax wanton against ¹⁵ Christ, they will marry ; ¹⁶

12 Having ¹⁷ damnation, ¹⁸ because they have cast off ¹⁹ their first faith. ²⁰

¹¹ chosen. *A. V.* ¹² husband. *Rh. Wh. Ham.* ¹³ received the strangers. ¹⁴ avoid. *Rh.* ¹⁵ grow weary of. *Ham.* ¹⁶ want to marry. *We.* ¹⁷ Exposing themselves to. *Dod.* ¹⁸ condemnation. *Dod. We.* ¹⁹ made void. *Wi. broken. Co. Ma. Gen.* ²⁰ promise. *Wh.*

^m 2 TIM. iii. 5 : Having a form of godliness, but denying the power thereof. TIT. i. 16 : They profess that they know God ; but in works they deny him. 2 PET. ii. 1 : Who privily shall bring in damnable heresies, even denying the Lord that bought them. JUDE, 4 : Denying the only Lord God, and our Lord Jesus Christ.

ⁿ MAT. xviii. 17 : If he neglect to hear the Church, let him be unto thee as an heathen man and a Publican.

^o LUKE, ii. 36 : [*Anna*] had lived with an husband seven years from her virginity. 1 TIM. iii. 2 : A Bishop then must be blameless, the husband of one wife.

^p ACTS, ix. 39 : All the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.

^q See on ROM. xii. 13.

^r LUKE, vii. 38, 44 : And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.—I entered into thine house, thou gavest me no water for my feet : but she hath washed my feet with tears, and wiped them with the hairs of her head. JOHN, xiii. 5, 14 : After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with a towel wherewith he was girded. If I then, your Lord and Master,

13 * And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers²¹ also and busybodies, speaking things which they ought not.²²

14 † I will therefore that the younger women marry, bear children, guide the house, † give none occasion to the adversary to speak reproachfully.²³

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve²⁴ them, and let not the Church be charged; that it may relieve † them that are widows indeed.

²¹ triflers. *Dod. Olde. We.* ²² which are not comely. *Co. Ma. Cr. Bi. Gen.* not fit. *Pu.* ²³ Gr. for their railing. *A. V.* ²⁴ minister to. *Wi. Ma. Cr. Gen. Rh.* make provision for. *Co. assist. Pu.*

have washed your feet; ye also ought to wash one another's feet. See on ROM. xii. 13.

* 2 THESS. iii. 11: For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

† 1 COR. vii. 9: If they cannot contain, let them marry: for it is better to marry than to burn.

† 1 TIM. vi. 1. NEH. v. 9: Ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? MAT. v. 16: Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. PHI. ii. 15: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. TIT. ii. 8: That he that is of the contrary part may be ashamed, having no evil thing to say of you. 1 PET. ii. 12, 15: Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. *do.* iii. 16: Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

† Ver. 3, 5.

17 ^w Let the elders that ^x rule well ^y be counted worthy of ²⁵ double honour, especially they who labour in the word and doctrine.

18 For the Scripture saith, ^z Thou shalt not muzzle the ox that treadeth out the corn. And, The ^a labourer is worthy of his reward.

19 Against an elder receive not an accusation, but before ²⁶ ^b two or three witnesses.

20 ^c Them that sin rebuke before all, ²⁷ that ^d others also may fear.

21 ^e I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things ^f without preferring one before another, ²⁸ doing nothing by partiality.

22 ^g Lay hands ^h suddenly on no man, neither

²⁵ rewarded with. *Ham.* ²⁶ under. *A. V.* upon the testimony of. *Whit.* ²⁷ openly. *Ma. Cr. Gen.* ²⁸ without prejudice. *A. V.*

^w See on *PHI.* ii. 29.

^x *ROM.* xii. 8 : He that ruleth with diligence.

^y *ACTS,* xxviii. 10 : Who also honoured us with many honours ; and when we departed, they laded us with such things as were necessary.

^z See on *1 COR.* ix. 9, 10.

^a See on *MAT.* x. 10.

^b *DEUT.* xix. 15 : At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

^c *LEV.* xix. 17 : Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. *GAL.* ii. 11, 14 : But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. When I saw that they walked not uprightly—I said unto Peter before them all. *TIT.* i. 13 : This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith.

^d *DEUT.* xiii. 11 : All Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

^e *1 TIM.* vi. 13. See on *ROM.* i. 9.

^f *DEUT.* i. 17 : Ye shall not respect persons in judgment ; but ye shall hear the small as well as the great ; ye shall not be afraid of the face of man ; for the judgment is God's.

^g See *1 TIM.* iv. 14.

^h *1 TIM.* iii. 10 : Let these also first be proved ; then let them use the office of a Deacon, being found blameless.

be ⁱ partaker of other men's sins : keep thyself pure.

23 Drink no longer water, but use a little wine ^k for thy stomach's sake and thine often infirmities.

24 ^l Some men's sins are open beforehand, going before to judgment ; ²⁹ and some *men* they follow after. ³⁰

25 Likewise also the good works of *some* are manifest beforehand ; and they that are otherwise cannot be hid.

CHAP. VI.

¹ *Of the duty of servants : 3 not to have fellowship with newfangled teachers : 6 godliness is great gain, 10 and love of money the root of all evil : 11 what Timothy is to flee, and what to follow, 17 and whereof to admonish the rich : 20 to keep the purity of true doctrine, and to avoid profane janglings.*

LET as many ^a servants as are under the yoke count their own masters worthy of all honour, ^b that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, ^c because they are brethren ; but rather do *them* service, because they are faithful ^l and beloved, partakers of the benefit. ^d These things teach and exhort.

²⁹ so that they may be judged aforehand. *Co.* ³⁰ shall be manifest hereafter. *Co.* ¹ believing. *A. V.*

¹ 2 JOHN, 11 : He that biddeth him God speed is partaker of his evil deeds.

^k PRO. xxxi. 6 : Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Ps. civ. 15 : Wine that maketh glad the heart of man.

^l GAL. v. 19 : The works of the flesh are manifest.

CHAP. VI.

^a See on EPH. vi. 5.

^b See on ROM. ii. 24.

^c COL. iv. 1 : Masters, give unto your servants that which is just and equal ; knowing that ye also have a Master in heaven.

^d 1 TIM. iv. 11 : These things command and teach.

17 ^w Let the elders that ^x wise, and consens-
ed worthy of ²⁵ double ^b *en* the words of our
who labour in the word ^{the} doctrine which is

18 For the Script^{ur}
muzzle the ox that ^{is} *owing* nothing, but doting ⁴
The ^a labourer is ^{is} *strifes* of words, ^h whereof

19 Against ar^g ^{is} *railings*, ⁵ evil surmisings,
but before ²⁶ ^b ⁺ *sputings* ⁶ of ^k men of corrupt

20 ^c Them ^{is} *stitute* of the truth, ¹ supposing
^d others als^o ^{is} *godliness*: ^m from such withdraw

21 ^e I
Jesus C^h ^{is} *godliness* with contentment is great gain.
serve ⁺ *we* brought nothing into *this* world,
anot^h ⁺ *certain* we can carry nothing out.

2 ⁺ *and* ^p having food and raiment let us be
with content.

^r ⁺ *is* content with. *Ma.* attend not to, *Dod.* ³ a fool. *A. V.* ⁴ sick.
⁵ *is* *evil speaking.* *We.* revilings. *Pu.* ⁶ Froward
⁷ *is* *one of another.* *A. V.*

¹ See on 1 TIM. i. 3, 10.

² 1 TIM. iii. 16: Without controversy great is the mystery
of godliness. TIT. i. 1: According to the faith of God's elect,
and the acknowledging of the truth which is after godliness.

³ 1 TIM. i. 7: Desiring to be teachers of the law; under-
standing neither what they say, nor whereof they affirm. See
on 1 COR. viii. 2.

⁴ See on 1 TIM. i. 4.

⁵ 1 COR. xi. 16: If any man seem to be contentious, we
have no such custom, neither the Churches of God. 1 TIM.
i. 6: From which some having swerved have turned aside
unto vain jangling.

⁶ 2 TIM. iii. 8: These also resist the truth: men of corrupt
minds, reprobate concerning the faith.

⁷ See on PHIL. iii. 19.

⁸ See on MAT. xviii. 17.

⁹ PS. xxxvii. 16: A little that a righteous man hath is better
than the riches of many wicked. PRO. xv. 16: Better is little
with the fear of the LORD than great treasure and trouble
therewith. *do.* xvi. 8: Better is a little with righteousness
than great revenues without right. See on PHIL. iv. 11.

¹⁰ PRO. xxvii. 24: For riches are not for ever: and doth the
crown endure to every generation? See on PHIL. iv. 11.

¹¹ See on PHIL. iv. 11.

they that ^a will be rich fall into tempta-
^r snare, and *into* many foolish and
^s which drown men in destruction
 the ^t love of money is the root of all
 which while some coveted after, they have
 from the faith, and pierced themselves
 ough with many sorrows.
 11 But thou, ^v O man of God, ^w flee these

⁷ been seduced. *A. V.*

^a PRO. xi. 28: He that trusteth in his riches shall fall. *do.*
 xv. 27: He that is greedy of gain troubleth his own house;
 but he that hateth gifts shall live. *do.* xx. 21: An inheritance
 may be gotten hastily at the beginning; but the end thereof
 shall not be blessed. *do.* xxiii. 4: Labour not to be rich.
do. xxviii. 20: He that maketh haste to be rich shall not be
 innocent. ECCLES. xxxi. 6, 8: Gold hath been the ruin of
 many, and their destruction was present. Blessed is the rich
 that is found without blemish, and hath not gone after gold.
 MAT. xiii. 22: The care of this world, and the deceitfulness
 of riches, choke the word, and he becometh unfruitful. LUKE,
 vi. 24: Woe unto you that are rich! for ye have received your
 consolation. *do.* xii. 21: So is he that layeth up treasure
 for himself, and is not rich toward God. JAMES, v. 1: Go to
 now, ye rich men, weep and howl for your miseries that shall
 come upon you.

^r 1 TIM. iii. 7: Lest he fall into reproach and the snare of
 the devil.

^t 1 TIM. i. 19: Holding faith, and a good conscience; which
 some having put away concerning faith have made shipwreck.

^s EXOD. xxiii. 8: Thou shalt take no gift: for the gift
 blindeth the wise, and perverteth the words of the righteous.
 DEUT. xvi. 19: Thou shalt not wrest judgment; thou shalt
 not respect persons, neither take a gift: for a gift doth blind
 the eyes of the wise, and pervert the words of the righteous.
 MAT. xxvi. 15: [*Judas*] said unto them, What will ye give me,
 and I will deliver him unto you? And they covenanted with
 him for thirty pieces of silver. See on ACTS, v. 2.

^v 1 TIM. i. 19: Holding faith, and a good conscience; which
 some having put away concerning faith have made shipwreck.

^w 1 SAM. ii. 27: There came a man of God unto Eli, and
 said unto him. (The same expression occurs DEUT. xxxiii.
 i. 2: KINGS, i. 9: *do.* iv. 16, 40: *do.* v. 8.) 2 TIM. iii. 17:
 That the man of God may be perfect.

things ; and follow after righteousness, godliness, faith, love, patience, meekness.

12 ^x Fight the good fight ^β of faith, ^γ lay hold on eternal life, whereunto thou art also called, and ^z hast professed a good profession before many witnesses.

13 I give thee charge ^a in the sight of God, who ^b quickeneth all things, and *before* Christ Jesus, ^c who before Pontius Pilate witnessed a good confession ;⁹

14 That thou keep *this* commandment ^d without spot,¹⁰ unrebukeable, until the appearing of our Lord Jesus Christ :

15 Which in his times he shall show, *who is* the ^e blessed and only Potentate, the ^f King of kings,¹¹ and Lord of lords ;

^a Maintain the good combat. *Dod.* ⁹ profession. *A. V.* ¹⁰ and be without spot. *Ma.* ¹¹ Which in due times the Blessed and only Mighty will show, the King of kings, &c. *Rh.*

^w 2 TIM. ii. 22 : Flee also youthful lusts : but follow righteousness, faith, &c.

^x See on 1 COR. ix. 24—26.

^γ Ver. 19. PHI. iii. 12, 14 : Not as though I had already attained, either were already perfect : but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.—I press toward the mark for the prize of the high calling of God in Christ Jesus.

^z HEB. xiii. 23 : Know ye that our brother Timothy is set at liberty.

^a 1 TIM. v. 21. See on ROM. i. 9.

^b DEUT. xxxii. 39 : See now that I, even I, am he, and there is no god with me : I kill, and I make alive ; I wound, and I heal. 1 SAM. ii. 6 : The LORD killeth, and maketh alive : he bringeth down to the grave, and bringeth up. JOHN, v. 21 : As the Father raiseth up the dead, and quickeneth them ; even so the Son quickeneth whom he will.

^c REV. i. 5 : Jesus Christ, who is the faithful witness. See on MAT. xxvii. 11.

^d See on 1 COR. i. 8.

^e 1 TIM. i. 11, 17 : According to the glorious Gospel of the blessed God.—Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

16 Who only hath ^gimmortality, dwelling in the light which ^hno man can approach unto; whom no man hath seen, nor can see: ⁱto whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not highminded, nor ^ktrust in ^luncertain riches,¹² but in the living God, ^mwho giveth us richly all things to enjoy;

18 That they do good, that they be ⁿrich in good works, ^oready to distribute, ^pwilling to communicate;¹³

¹² Gr. the uncertainty of riches. *A. V.* ¹³ sociable. *A. V.*

^f See on ACTS, x. 36.

^g See on 1 TIM. i. 17.

^h See on JOHN, i. 18.

ⁱ See on ROM. xvi. 27.

^k LUKE, xii. 21: So is he that layeth up treasure for himself, and is not rich toward God. See on MARK, x. 24.

^l PRO. xxiii. 5: Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

^m ECCLES. v. 18, 19: Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion. Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God. ACTS, xiv. 17: Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. DO. xvii. 25: Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

ⁿ TIT. iii. 8: This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. See on LUKE, xii. 21.

^o ROM. xii. 13: Distributing to the necessity of saints; given to hospitality.

^p GAL. vi. 6: Let him that is taught in the word communicate unto him that teacheth in all good things. HEB. xiii. 16: To do good and to communicate forget not: for with such sacrifices God is well pleased.

19 ^a Laying up in store for themselves a good foundation ¹⁴ against the time to come, that they may ^r lay hold on eternal life.¹⁵

20 O Timothy, ^s keep that which is committed to thy trust, ^t avoiding profane *and* vain babblings,¹⁶ and oppositions of science falsely so called :¹⁷

21 Which some professing have ^u erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

¹⁴ treasure, or pledge, bill, or bond. *Ham.* ¹⁵ apprehend the true life. *Rh.* ¹⁶ profane vanities, or empty sounds. *Ham.* ¹⁷ oppositions of falsely called knowledge. *Rh.*

^a See on MAT. vi. 20.

^r See on ver. 12.

^s TIM. i. 9 : Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. 2 TIM. i. xiv. See on 1 TIM. i. 18.

^t See on 1 TIM. i. 4, 6.

^u 1 TIM. i. 6, 19 : From which some having swerved have turned aside unto vain jangling. Holding faith, and a good conscience ; which some having put away concerning faith have made shipwreck. See on GAL. ii. 5.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO

Timothy.

THAT this second epistle to Timothy was written while Paul was under confinement at Rome clearly appears from chap. i. 8, 16, 17 ; and, if we are correct in dating the first epistle to Timothy, after Paul's first imprisonment at Rome, it will follow that this second epistle must have been written during his second imprisonment in that city, and probably in the year 65, not long before his death. It is by no means certain where Timothy was when this epistle was written to him. It seems most probable that he was somewhere in Asia Minor, since St. Paul desires him to bring the cloak with him

which he had left at Troas (iv. 13) ; and also, at the end of the first chapter, he speaks of several persons whose residence was in Asia. St. Paul, after his usual salutation, assures Timothy of his most affectionate remembrance : he speaks of his own apostleship and of his sufferings ; exhorts Timothy to be steadfast in the true faith (i.) ; to be constant and diligent in the discharge of his ministerial office ; to avoid foolish and unlearned questions ; and to practise and to inculcate the great duties of the Gospel (ii.) ; he describes the apostacy and general wickedness of the last days, and highly commends the holy Scriptures (iii.) : he again solemnly exhorts Timothy to diligence ; speaks of his own danger, and of his hope of future reward ; and concludes with several private directions, and with salutations. It is very justly remarked, that nothing sets the characters of great men in such a true light as their letters to their particular friends ; while they are acting under the eye of the world, they frequently appear in disguise, and the real motives of their conduct are kept out of sight ; but in their familiar correspondence they open their minds with freedom, and throw off all reserve. As this epistle, as well as the former, and that to Titus, were written to the author's most intimate friends, who were embarked with him in the same design, and with whom he could use the utmost confidence, we may reasonably expect to find him disclosing his own sentiments, divested of all artifice and disguise ; and whoever attentively reads this epistle, and considers the circumstances under which it was written, will be sensible that it affords a powerful argument in favour of the divine origin of Christianity, proving that Paul was no deceiver, but that he sincerely believed the doctrine he preached.

Let us imagine a pious father, under sentence of death for his piety and benevolence to mankind, writing to a dutiful and affectionate son, that he might see and embrace him again, before he left the world ; particularly, that he might leave with him his dying commands, and charge him to live and endure sufferings as he had done ; and we shall then have the frame of the apostle's mind, while he was writing this epistle.

The apostle had been for some time under close confinement at Rome, at the mercy of a cruel and capricious tyrant. He had seen himself deserted by his friends in his greatest extremity ; and had nothing before him but the certain prospect of being called to suffer death in the same cause to which he had devoted his life. In this situation, how does he behave ? Does he seem to look back with concern on his past conduct, or to regret the sacrifice he had made of all his worldly interest ? Can we discover any thing that betrays a secret consciousness of guilt, or even a suspicion of the weakness of his cause ? Does he even drop a single expression that can be

interpreted as a mark of fear, or discomposure of mind, in the apprehension of those gloomy scenes that lay before him? Surely, if he had been an impostor, or had entertained the least doubt of the doctrines he taught, something of this kind must have escaped him, when writing to so intimate a friend, with whom he could intrust all the secrets of his breast. On the contrary, upon the most calm and deliberate survey, he expresses an entire satisfaction, in reflecting on the part he had performed, and the character he had sustained in the Christian cause; and earnestly recommends it to his beloved pupil, to follow his example in maintaining the same glorious cause, even at the hazard of his life. He appears, throughout this epistle, to have felt a strong inward conviction of the truth of those principles he had embraced, and glories in the sufferings he endured in support of them, triumphing in the full assurance of being approved by his GREAT MASTER, and of receiving at his hands an immortal crown.

CHAP. I.

1 *Paul's love to Timothy, and the unfeigned faith which was in Timothy himself, his mother, and grandmother: 6 he is exhorted to stir up the gift of God which was in him, 8 to be stedfast, and patient in persecution, 13 and to persist in the form and truth of that doctrine which he had learned of him: 15 Phygellus and Herogenes, and such like, are noted, and Onesiphorus is highly commended.*

A. D. 66. PAUL, an ^a apostle of Jesus Christ by the will of God, according to ^b the promise of life which is in Christ Jesus,

2 To ^c Timothy, *my* dearly beloved son: ^d Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

CHAP. I.

^a See on 1 COR. i. 1.

^b EPH. iii. 6: That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the Gospel. TIT. i. 2: In hope of eternal life, which God, that cannot lie, promised before the world began. HEB. ix. 15: And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

^c See on ACTS, xvi. 1.

^d See on ROM. i. 7.

3 I ^e thank God, whom I ^f serve from *my* forefathers with ^e pure conscience, that ^h without ceasing I have remembrance of thee in my prayers night and day ;

4 ⁱ Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy ;

5 When I call to remembrance the ^k unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and ^l thy mother Eunice ; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance ^l that

^l warn thee. *Co. Ma. Cr.* admonish thee. *Rh.*

^e See on ROM. i. 8.

^f ACTS, xxii. 3 : [*I Paul*] was zealous toward God, as ye all are this day. *do.* xxiii. 1 : Men and brethren, I have lived in all good conscience before God until this day. *do.* xxiv. 14 : After the way which they call heresy, so worship I the God of my fathers. *do.* xxvii. 23 : For there stood by me this night the angel of God, whose I am, and whom I serve. ROM. i. 9 : God is my witness, whom I serve with my spirit in the Gospel of his Son. GAL. i. 14 : And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

^e HEB. xiii. 18 : Pray for us : for we trust we have a good conscience, in all things willing to live honestly.

^h 1 THESS. i. 2 : We give thanks to God always for you all, making mention of you in our prayers. *do.* iii. 10 : Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith. See on LUKE, xviii. 1.

ⁱ 2 TIM. iv. 9, 21 : Do thy diligence to come shortly unto me. Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

^k 1 TIM. i. 5 : The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned. *do.* iv. 6 : Nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

^l ACTS, xvi. 1 : Then came he to Derbe and Lystra : and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed ; but his father was a Greek.

2 And the ^athings that thou hast heard of me among ¹many witnesses, the same ^dcommit thou to faithful men, who shall be ^eable to teach others also.

3 Thou therefore ^fendure hardness, ² ^gas a good soldier of Jesus Christ.

4 ^hNo man that warreth entangleth himself with the affairs of *this* life; ³ that he may please him who hath chosen him to be a soldier.

5 And if a man also ⁱstrive for masteries, *yet* is he not crowned, except he strive lawfully.

6 The ^khusbandman that laboureth must be first partaker of the fruits. ⁴

7 ^lConsider what I say; and the ^mLord give thee understanding in all things.

8 Remember that Jesus Christ of the ⁿseed of

¹ by, *A. V.* ² travail. *Wi.* labour. *Rh.* ³ worldly business. *Ma. Cr.*
⁴ The husbandman labouring first, must be partaker of the fruits. *A. V.*

^b *EPH.* vi. 10: Finally, my brethren, be strong in the Lord, and in the power of his might.

^c See 2 *TIM.* iii. 10. See on 1 *TIM.* i. 10.

^d See on 1 *TIM.* i. 18.

^e 1 *TIM.* iii. 2: A Bishop then must be—apt to teach. *TIT.* i. 9: That he may be able by sound doctrine both to exhort and to convince the gainsayers.

^f 2 *TIM.* i. 8: Be thou partaker of the afflictions of the Gospel. *do.* iv. 5: Endure afflictions.

^g See on 1 *TIM.* i. 18.

^h See on 1 *COR.* ix. 25.

ⁱ See on 1 *COR.* ix. 25, 26.

^k 1 *COR.* ix. 10: That he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

^l 1 *TIM.* iv. 15: Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

^m *PRO.* ii. 6: For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. *DAN.* ii. 21: He giveth wisdom unto the wise, and knowledge to them that know understanding. *COL.* i. 9: We—do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.

ⁿ *ACTS.* xiii. 23: Of this man's seed hath God according to

David was ^o raised from the dead ⁵ ^p according to my Gospel :

9 ^q Wherein I suffer trouble, as an evil doer, even unto ^r bonds ; ^s but the word of God is not bound.

10 Therefore I ^t endure all things for the elect's sakes, ^u that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It is* a ^v faithful ⁶ saying : For if we be ^w dead ⁷ with *him*, we shall also live with *him* :

^a from death. *Ma. Cr.* ^b true. *Co. Ma. Cr.* ^c have died. *Ham. Whit.*

his promise raised unto Israel a Saviour, Jesus. See on ACTS, ii. 30.

^o 1 COR. xv. 1, 4, 20 : Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand. And that he was buried, and that he rose again the third day according to the Scriptures. But now is Christ risen from the dead, and become the firstfruits of them that slept. See on ACTS, ii. 24.

^p See on ROM. ii. 16.

^q 2 TIM. i. 12 : See on ACTS, ix. 16.

^r See on ACTS, ix. 16.

^s ACTS, xxviii. 31 : Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him. EPH. vi. 19, 20 : And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds : that therein I may speak boldly, as I ought to speak. PHIL. i. 13, 14 : So that my bonds in Christ are manifest in all the palace, and in all other places ; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

^t EPH. iii. 13 : Wherefore I desire that ye faint not at my tribulations for you, which is your glory. See on EPH. iii. 1.

^u 2 COR. i. 6 : And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer : or whether we be comforted, it is for your consolation and salvation.

^v See on 1 TIM. i. 15.

^w ROM. vi. 5, 8 : If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Now if we be dead with Christ, we believe that we shall also live with him. 2 COR. iv. 10 : Always bearing

12 If we ^x suffer, we shall also reign with *him* : if we ^y deny *him*, he also will deny us :

13 If we ^z believe not, ⁸ yet he ^a abideth faithful : he cannot deny himself.

14 Of these things ^b put *them* in remembrance, charging *them* ^c before the Lord that they ^d strive not about words to no profit, *but* to the ^e subverting of the hearers.

15 ^f Study to show thyself approved unto God, a workman that needeth not to be ashamed, ^g rightly dividing ⁹ the word of truth.

16 But ^h shun ¹⁰ profane and vain babblings : ¹¹

⁸ be unfaithful. *Bi. Dod. Ham.* ⁹ distributing. *Cr. handling. Br. Rh.*
¹⁰ avoid. *Rh.* ¹¹ vanities, or empty sounds. *Ham.*

about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

^x See on ACTS, xiv. 22.

^y LUKE, xii. 9 : But he that denieth me before men shall be denied before the angels of God. See on MAT. x. 33.

^z See on ROM. iii. 3.

^a 2 COR. i. 20 : All the promises of God in him are yea, and in him Amen, unto the glory of God by us.

^b 2 PET. i. 13 : Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance.

^c See on ROM. i. 9.

^d See on 1 TIM. i. 4.

^e ACTS, xv. 24 : Certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised. *do.* xx. 30 : Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. TIT. iii. 11 : Knowing that he that is such is subverted, and sinneth, being condemned of himself.

^f TIT. ii. 7, 8 : In all things showing thyself a pattern of good works : in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.

^g MAT. xiii. 52 : Then said he unto them, Therefore every Scribe which is instructed unto the kingdom of heaven is like unto a man that is an housholder, which bringeth forth out of his treasure things new and old. LUKE, xii. 42 : And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season ?

^h See on 1 TIM. i. 4.

for they will increase ¹² unto more ungodliness.

17 And their word will eat as doth a canker: ¹³ of whom is ¹ Hymenæus and Philetus;

18 Who concerning the ^k truth have erred, saying that ¹ the resurrection is past already; and overthrow ¹⁴ the faith of some.

19 Nevertheless the ^m foundation of God standeth sure, ¹⁵ having this seal, ¹⁶ The Lord ⁿ knoweth them that are his. And, ^o Let every one that nameth the name of Christ depart from iniquity.

20 But ^p in a great house there are not only

¹² will spread. *Ham.* ¹³ gangrene. *A. V.* ¹⁴ have destroyed. *Co.*
¹⁵ steady. *A. V.* ¹⁶ inscription. *Dod.*

¹ 1 TIM. i. 20: Of whom is Hymenæus and Alexander; whom I have delivered unto Satan.

^k See on GAL. ii. 5.

¹ 1 COR. xv. 12: Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

^m MAT. xxiv. 24: Inasmuch that, if it were possible, they shall deceive the very elect. ROM. viii. 35: Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 1 JOHN, ii. 19: If they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

ⁿ NUMB. xvi. 5: [*Moses*] spake unto Korah and unto all his company, saying, Even to morrow the LORD will show who are his, and who is holy. PS. i. 6: The LORD knoweth the way of the righteous. NAH. i. 7: The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him. JOHN, x. 14, 27: I am the good shepherd, and know my sheep, and am known of mine. My sheep hear my voice, and I know them, and they follow me. 1 COR. viii. 3: If any man love God, the same is known of him. *do.* xiii. 12: Then shall I know, even as also I am known. GAL. iv. 9: Now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements?

^o PS. xcvi. 10: Ye that love the LORD, hate evil.

^p 1 TIM. iii. 15: That thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God.

vessels of gold and of silver, but also of wood and of earth;¹⁷ and ^q some to honour, and some to dishonour.

21 If a man therefore ^r purge ¹⁸ himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and ^s prepared unto every good work.

22 Flee ¹⁹ also ^t youthful lusts: but ^u follow righteousness, faith, charity, ^v peace, with them that ^w call on the Lord ^x out of a pure heart.

23 But ^y foolish and unlearned ²⁰ questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not

¹⁷ or shell. *Ham.* ¹⁸ cleanse. *Pu.* ¹⁹ Avoid. *Ma. Cr. Bi.* ²⁰ graceless. *Br.*

^q ROM. ix. 21: Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

^r ISA. lii. 11: Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD. JER. xv. 19: Therefore thus saith the LORD, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

^s 2 TIM. iii. 17. See on EPH. ii. 10.

^t PS. cxix. 9: Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. ECCLES. xi. 9, 10: Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

^u 1 TIM. vi. 11: Follow after righteousness, godliness, faith, love, patience, meekness.

^v See on MARK, ix. 50.

^w See on ACTS, vii. 59.

^x 1 TIM. iv. 12: Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. See on 1 TIM. i. 5.

^y Ver. 16. See on 1 TIM. i. 4.

² strive;²¹ but be gentle unto all *men*, ³ apt to teach, patient,²²

25 In ⁴ meekness instructing those that oppose themselves;²³ ⁵ if God peradventure will give them repentance to the ⁶ acknowledging of the truth;

26 And *that* they may recover themselves²⁴ out of the ⁷ snare of the devil, who are taken captive²⁵ by him at his will.

CHAP. III.

1 *He adviseth him of the times to come, 6 describeth the enemies of the truth, 10 propoundeth unto him his own example, 16 and commendeth the holy Scriptures.*

THIS know also, that ⁸ in the last days perilous times shall come.

2 For men shall be ⁹ lovers of their own selves,

²¹ wrangle. *Rh.* ²² forbearing. *A. V.* ²³ them that resist the truth. *Rh.* ²⁴ Gr. awake. *A. V.* ²⁵ Gr. taken alive. *A. V.*

² MAT. xii. 19: He shall not strive, nor cry; neither shall any man hear his voice in the streets. TIT. iii. 2: [*Put them in mind*] to be no brawlers, but gentle, showing all meekness unto all men.

³ See on 1 TIM. iii. 2.

⁴ 1 COR. iv. 21: Shall I come unto you with a rod, or in love, and in the spirit of meekness? GAL. vi. 1: Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness. 1 TIM. vi. 11: But thou, O man of God—follow after righteousness, godliness, faith, love, patience, meekness. JAMES, i. 21: Receive with meekness the engrafted word, which is able to save your souls. 1 PET. iii. 15: Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.

⁵ See on ACTS, viii. 22.

⁶ 1 TIM. ii. 4: Who will have all men to be saved, and to come to the knowledge of the truth. TIT. i. 1: Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness. 2 TIM. iii. 7.

⁷ See on 1 TIM. iii. 7.

CHAP. III.

⁸ See 2 TIM. iv. 3. See on 2 THES. ii. 3.

^e covetous, ^d boasters,¹ ^e proud, ^f blasphemers,
^g disobedient to parents, unthankful, unholy,

3 ^h Without natural affection, ⁱ trucebreakers,²
 false accusers,³ ^k incontinent, fierce, despisers of
 those that are good,⁴

4 ^l Traitors, heady,⁵ highminded, ^m lovers of
 pleasures more than lovers of God ;

¹ ^a haughty. *Rh.* arrogant. *We.* ² without peace. *Wi.* *Rh.* irreconcilable. *Br. Pu.* implacable. *Dod. We.* ³ make-bates. *TIT.* ii. 3. *A. V.* ⁴ destitute of all love to goodness. *Dod.* ⁵ rash. *Br. We. Pu.* stubborn. *Rh.*

^b *PHI.* ii. 21 : For all seek their own, not the things which are Jesus Christ's.

^c See on *PHI.* iii. 19.

^d *JUDE*, 16 : These are murmurers, complainers, walking after their own lusts ; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

^e *1 TIM.* vi. 4 : He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings.

^f *1 TIM.* i. 20 : Of whom is Hymenæus and Alexander ; whom I have delivered unto Satan, that they may learn not to blaspheme. ² *PET.* ii. 12 : But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not ; and shall utterly perish in their own corruption. *JUDE*, 10 : But these speak evil of those things which they know not : but what they know naturally, as brute beasts, in those things they corrupt themselves.

^g *ROM.* i. 30 : The same words.

^h *ROM.* i. 31 : Without natural affection.

ⁱ *ROM.* i. 31 : Without understanding, covenantbreakers.

^k *2 PET.* iii. 3 : Knowing this first, that there shall come in the last days scoffers, walking after their own lusts.

^l *2 PET.* ii. 10, &c : But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities, &c.

^m *PHI.* iii. 19 : Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. *2 PET.* ii. 13, &c : And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you, &c. *JUDE*, 4, 19 : For there are certain men crept in

5 Having a form ⁶ of godliness, but ^a denying the power thereof: ^o from such turn away.

6 For ^p of this sort are they which creep into houses,⁷ and lead captive silly ^q women laden with sins, led away with divers lusts,

7 Ever learning, and never able ^a to come to the knowledge of the truth.

8 Now ⁹ as ^r Jannes and Jambres withstood Moses, so do these also resist the truth: ^s men of corrupt minds, ^t reprobate¹⁰ concerning the faith.

9 But they shall proceed¹¹ no further: for

⁶ shine. *Co.* similitude. *Ma.* *Cr.* show. *Gen.* appearance *Rh.* ⁷ insinuate themselves into houses. *Dod.* ⁸ simple. *Gen.* ⁹ But. *Ham.* ¹⁰ of no judgment. *A. V.* ¹¹ prevail. *Co.* *Ma.* *Cr.* *Bi.* *Gen.* prosper. *Rh.*

unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. These be they who separate themselves, sensual, having not the Spirit.

^a See on 1 TIM. v. 8.

^o 2 THESS. iii. 6: Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly. 1 TIM. vi. 5: Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. 2 TIM. ii. 16, 23.

^p 2 JOHN, 10: If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. See on MAT. xxiii. 14.

^q 1 TIM. ii. 4: Who will have all men to be saved, and to come unto the knowledge of the truth.

^r EXOD. vii. 11: Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

^s 1 TIM. vi. 5: Perverse disputings of men of corrupt minds, and destitute of the truth.

^t ROM. i. 28: And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind. 2 COR. xiii. 5: Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? TIT. i. 16: They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

their folly shall be manifest unto all *men*, ^u as their's also was.

10 ^v But thou hast fully known ¹² my doctrine, manner of life, purpose, faith, ¹³ longsuffering, charity, patience,

11 Persecutions, afflictions, which came unto me ^w at Antioch, at Iconium, at Lystra; what persecutions I endured: but ^x out of *them* all the Lord delivered me.

12 Yea, and ^y all that will live godly ¹⁴ in Christ Jesus shall suffer persecution.

13 But evil men and seducers ¹⁵ shall ^a wax worse and worse, deceiving, and being ^a deceived.

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^v PHIL. ii. 22: But ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel. 1 TIM. iv. 6: Nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

^w See on ACTS, xiii. 45.

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16 ^e All Scripture *is* given by inspiration of God, and ¹⁶ *is* ^f profitable for doctrine,¹⁷ for reproof, for correction, for instruction in righteousness :

17 That the ^g man of God may be perfect, ^b thoroughly furnished ¹⁸ ⁱ unto all good works.

CHAP. IV.

1 *He exhorteth him to do his duty with all care and diligence, 6 certifieth him of the nearness of his death, 9 willeth him to come speedily unto him, and to bring Mark with him, and certain other things which he wrote for, 14 warneth him to beware of Alexander the smith, 16 informeth him what had befallen him at his first answering, 19 and soon after he concludeth.*

I Charge *thee* therefore ^a before God, and the Lord Jesus Christ, who shall ^b judge the quick

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and the dead at his appearing and his kingdom ;

2 ^c Preach the word ; be ^d instant in season, ^e out of season ; reprove, ^f rebuke, ^g exhort with all longsuffering and doctrine.

3 For the ^h time will come when they will not ⁱ endure ^k sound doctrine ; but ^l after their own lusts shall they heap to themselves teachers, having itching ears ;

4 And they shall ^m turn away *their* ears from the truth, and shall be turned unto ⁿ fables.

5 But ^o watch thou in all things, ^p endure afflictions, do the work of an ^q evangelist, make ^r full proof of ^l thy ministry.

¹ fulfil. ROM. xv. 19 ; COL. i. 25 ; iv. 17. *A. V.*

^c See on 1 TIM. iii. 2.

^d LUKE, xiv. 23 : Compel them to come in, that my house may be filled.

^e ACTS. xx. 7 : Paul preached unto them, ready to depart on the morrow ; and continued his speech until midnight.

^f 1 TIM. v. 20 : Them that sin rebuke before all, that others also may fear. TIT. i. 13 : This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith. DO. ii. 15 : These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

^g 1 TIM. iv. 13 : Till I come, give attendance to reading, to exhortation, to doctrine.

^h 2 TIM. iii. 1.

ⁱ 1 KINGS, xxii. 8 : There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD : but I hate him ; for he doth not prophesy good concerning me, but evil. ISA. xxx. 10 : Which say to the seers, See not ; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits.

^k See on 1 TIM. i. 10.

^l MIC. ii. 11 : If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink ; he shall even be the prophet of this people. 2 TIM. iii. 6.

^m JER. xlv. 16 : As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.

ⁿ See on 1 TIM. i. 4.

^o See on MAT. xxiv. 42, 43.

^p See on 2 TIM. ii. 3.

^q See on ACTS, xxi. 8.

^r 1 TIM. iv. 12, 15 : Let no man despise thy youth ; but be

6 For I am now ready to be ^{*} offered,² and the time of ^t my departure³ is at hand.

7 I have ^u fought a good fight, I have ^v finished my course, I have ^w kept the faith :

8 Henceforth there is laid up for me a ^x crown of righteousness, which the Lord, the righteous judge, shall give me ^y at that day : and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to ^z come shortly unto me :

10 For ^a Demas hath forsaken me, ^b having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

² sacrificed. *Rh.* ³ release. *Pu.*

thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. See on ACTS, xiv. 6.

^{*} ROM. xvi. 4: Who have for my life laid down their own necks. PHI. ii. 17: Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

^t PHI. i. 23: I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. ² PET. i. 14: Knowing that shortly I must put off this my tabernacle.

^u See on 1 COR. ix. 24, 25.

^v ACTS, xx. 24: But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God.

^w PRO. xxiii. 23: Buy the truth, and sell it not; also wisdom, and instruction, and understanding. REV. iii. 10: Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

^z See on 1 COR. ix. 25.

^y See on 2 TIM. i. 12.

² 2 TIM. i. 4: Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy.

^a COL. iv. 14: Luke, the beloved physician, and Demas, greet you. PHILE. 24: Demas, Lucas, my fellowlabourers.

^b 1 JOHN, ii. 15: Love not the world, neither the things

11 ^e Only ^d Luke is with me. Take ^e Mark, and bring him with thee : for he is profitable ⁴ to me for the ministry.

12 And ⁵ ^f Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 ^g Alexander the coppersmith did me much evil : the Lord ^h reward ⁶ him according to his works :

15 Of whom be thou ware also ; for he hath greatly withstood our words.⁷

16 At my first answer ⁸ no man stood with me, but ⁱ all *men* forsook me : *I pray God* that it may not be ^k laid to their charge.

17 ^l Notwithstanding the Lord stood with me,

⁴ useful. *Pu.* ⁵ For. *Whit.* ⁶ will reward. *Rh.* ⁷ our preachings. *A. V.* ⁸ defence. *Wi. We. Pu.*

that are in the world. If any man love the world, the love of the Father is not in him.

^c 2 TIM. i. 15 : This thou knowest, that all they which are in Asia be turned away from me.

^d COL. iv. 14 : Luke, the beloved physician. PHILE. 24 : The words under. ver. 10.

^e See on ACTS, xv. 37.

^f See on ACTS, xx. 4.

^g See on ACTS, xix. 33.

^h 2 SAM. iii. 39 : The LORD shall reward the doer of evil according to his wickedness. Ps. xxviii. 4 : Give them according to their deeds, and according to the wickedness of their endeavours : give them after the work of their hands ; render to them their desert. REV. xviii. 6 : Reward her even as she rewarded you, and double unto her double according to her works.

ⁱ MAT. xxvi. 56 : Then all the disciples forsook him, and fled. 1 TIM. i. 15 : The words under ver. 11.

^k ACTS, vii. 60 : And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.

^l MAT. x. 19 : When they deliver you up, take no thought how or what ye shall speak : for it shall be given you in that

and strengthened me ; ^m that by me the preaching might be fully known,⁹ and *that* all the Gentiles might hear : and I was delivered ⁿ out of the mouth of the lion.

18 ° And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom : ^p to whom *be* glory for ever and ever. Amen.

19 Salute ^q Prisca and Aquila, and the ^r household of Onesiphorus.

20 ^s Erastus abode at Corinth : but ^t Trophimus have I left at Miletum sick.

21 ^u Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 ^v The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained

⁹ fulfilled to the utmost. *Co. Ma. Cr. Bi.* proved to the full. *Br.* carried on with confidence. *Dod.* assured. *Pu.*

same hour what ye shall speak. ACTS, xxiii. 11 : And the night following the Lord stood by him, and said, Be of good cheer, Paul : for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. *do.* xxvii. 23 : For there stood by me this night the angel of God, whose I am, and whom I serve.

^m See on ACTS, ix. 15.

ⁿ Ps. xxii. 21 : Save me from the lion's mouth. 2 PET. ii. 9 : The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.

° Ps. cxxi. 7 : The LORD shall preserve thee from all evil : he shall preserve thy soul.

^p See on ROM. xvi. 27.

^q See on ACTS, xviii. 2.

^r 2 TIM. i. 16 : The Lord give mercy unto the house of Onesiphorus ; for he oft refreshed me, and was not ashamed of my chain.

^s See on ACTS, xix. 22.

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^u Ver. 9.

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11 Persecutions, afflictions, which came unto me ^w at Antioch, at Iconium, at Lystra; what persecutions I endured: but ^x out of *them* all the Lord delivered me.

12 Yea, and ^y all that will live godly ¹⁴ in Christ Jesus shall suffer persecution.

13 But evil men and seducers ¹⁵ shall ^z wax worse and worse, deceiving, and being ^a deceived.

14 But ^b continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

¹² thou hast been a diligent follower of. *A. V.* ¹³ fidelity. *Dod.*
¹⁴ faithfully. *Wi.* ¹⁵ impostors. *Dod. Whit. We. Pu.*

^u *Exod.* vii. 12: For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. *do.* viii. 18: And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. *do.* ix. 11: And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

^v *PHI.* ii. 22: But ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel. *1 TIM.* iv. 6: Nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

^w See on *ACTS*, xiii. 45.

^x See *2 TIM.* iv. 7. See on *ACTS*, vii. 10.

^y *JOHN*, xvii. 14: The world hath hated them, because they are not of the world. *1 COR.* xv. 19: If in this life only we have hope in Christ, we are of all men most miserable. See on *ACTS*, xiv. 22.

^z *2 PET.* ii. 20: The latter end is worse with them than the beginning.

^a *2 THESS.* ii. 11: For this cause God shall send them strong delusion, that they should believe a lie. *1 TIM.* iv. 1: Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. *2 TIM.* ii. 16.

^b *2 TIM.* ii. 2. See on *1 TIM.* i. 10.

15 And that ^c from a child thou hast known the ^d holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 ^e All Scripture is given by inspiration of God, and ¹⁶ is ^f profitable for doctrine, ¹⁷ for reproof, for correction, for instruction in righteousness :

17 That the ^g man of God may be perfect, ^b thoroughly furnished ¹⁸ ⁱ unto all good works.

CHAP. IV.

1 He exhorteth him to do his duty with all care and diligence, 6 certifieth him of the nearness of his death, 9 willeth him to come speedily unto him, and to bring Mark with him, and certain other things which he wrote for, 14 warneth him to beware of Alexander the smith, 16 informeth him what had befallen him at his first answering, 19 and soon after he concludeth.

I Charge thee therefore ^a before God, and the Lord Jesus Christ, who shall ^b judge the quick

¹⁶ All Scripture is inspired by God. *Ham. Wh.* divinely inspired. *Dod.* ¹⁷ for teaching. *Pu.* ¹⁸ perfected. *A. V.*

^c 2 CHR. xxxiv. 3 : While he [*Josiah*] was yet young, he began to seek after the God of David his father. PRO. xxii. 6 : Train up a child in the way he should go : and when he is old, he will not depart from it. ECCLES. xii. 1 : Remember now thy Creator in the days of thy youth.

^d See on LUKE, xvi. 29 ; and on ROM. iv. 23.

^e 1 PET. i. 11 : Searching what, or what manner of time the Spirit of Christ which was in them [*the prophets*] did signify. 2 PET. i. 20, 21 : No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man : but holy men of God spake as they were moved by the Holy Ghost.

^f See on ROM. iv. 23.

^g See on 1 TIM. vi. 11.

^b Ps. cxix. 98—100 : Thou through thy commandments hast made me wiser than mine enemies : for they are ever with me. I have more understanding than all my teachers : for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts.

¹ 2 TIM. ii. 21. See on EPH. ii. 10.

CHAP. IV.

^a See on ROM. i. 9.

^b See on ACTS, x. 42.

